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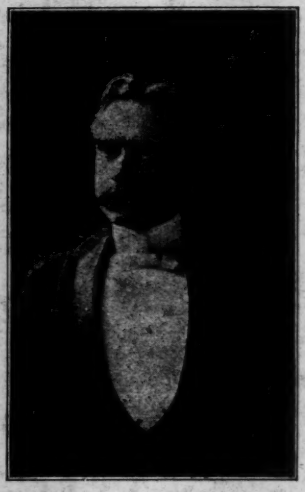

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—MAY, 1912.—No. 5.

EASTER AND CALENDAR REFORM.

THE Apostolic Constitution *Divino afflatu* (1 November, 1911) not only provides a new arrangement of the Psalter for recitation in the Divine Office, but announces also that this is but a first step toward a general revision of the Breviary and Missal. A revision and emendation of the Breviary have been foreshadowed for some years past, and liturgical scholars have suggested various re-arrangements of the psaltery and revisions of the lessons and antiphons.

Side by side with this projected reform a purely secular movement looking to a change in the Gregorian calendar has manifested itself in activities, some of which might appear at first sight ludicrous, while still others might commend themselves to a careful study of the question as both feasible and appropriate.

In view of this double trend making for revision of things so interrelated as the calendar and the Divine Office, a Looker-on in Venice might have supposed that some mental convergence of the two wholly dissimilar movements—the one within, the other without the Church—had led the *Gaulois* of Paris to announce that the Holy Father had actually determined to adopt a new date for Easter. Commenting editorially on the article in the *Gaulois*, the N. Y. *Independent* (28 Dec., 1911) remarks: "Hereafter, beginning with 1913, Easter will be celebrated on the first Sunday of April." Such a change would allow a variation of only seven days in the assignment of Easter and of the many movable feasts dependent on it, whereas the present calendar ad-

mits a variation of thirty-five days (22 March-25 April). Assuming the announcement to be correct, the *Independent* notes the various classes of the community that will be affected differently by such a radical change in the date of Easter, and amongst them "the hard-working everyday priest who will no longer have to carry two breviaries toward the close of the various seasons of the year." It expresses concern for the Protestant Churches also, "who, on leaving Rome, carried along not only the fundamental doctrines, together with scholastic philosophy, but also in great part the liturgical year. In adopting the old Catholic rite of Salisbury—the Sarum—the Anglican Establishment took it all. The others observe Lent, Easter, Pentecost, Trinity and so on like Catholics. Now Anglicanism and orthodoxy must conform or else present to Christendom a double liturgical season." It is also concerned about the effect of the new date upon certain States which make Good Friday a legal holiday, and wonders what will happen if "Rome and the Protestant world divide," and concludes that "it all seems a fair warning to our legislatures to hold aloof from any identification with Church festivals."

The editorial cites a number of obvious difficulties standing in the way of any projected reform in the date of Easter, but it fails to suggest the immense gains that would accrue to many classes in the community if such a change, made in the interest of simplicity and permanence, were practically feasible. The secular gains have been loudly acclaimed in recent years by those who favor a fixed Easter—and some mention of them will be made in this paper. There is, however, no need to indicate with any fulness the immense changes which such—or some similar—limitation of the date of Easter would cause in religious duties and offices of piety. The great question that rose in the minds of readers was doubtless one of fact. Did the Holy See contemplate anything of the kind? Pius X did indeed declare in his Apostolic Constitution that the re-arrangement of the psalter was but one step forward in a series of contemplated emendations of Breviary and Missal. But the one step was itself a long stride; for it included things which were, it is true, highly desirable, but none the less startling, such as the recitation of the whole

psalter every week, the restoration of the Office and Mass of Sundays to their old place of distinction, the shortening of the Office (a boon indeed to the "hard-working, everyday priest"), a limitation of the transference of feasts, a reduction of the suffrages on semi-double feasts to a single one, the recitation of only one Office on 2 November, etc. Despite these startling changes, one hesitated to believe, for several notable reasons, that the Holy See either had fixed, or was contemplating the fixing of, a permanent date for Easter.

In view of the confident assertion of the *Gaulois* and of the comments thereon of the *Independent*, it was very appropriate that the Catholic weekly, *America*, should briefly note (16 March, 1912) the fact that "the Roman papers reprint from the *Kölnische Volkszeitung* a letter of Father Vido, the Superior General of the Regular Clerks of St. Camillus of Lellis, who is charged by the Holy Father to make a report on the question of reforming the calendar by fixing a permanent date for Easter. The letter requests copies of learned articles in connexion with the question, and expresses the hope that Germany will take the initiative in the matter. The phrase is said to have produced a painful impression at Rome." Whatever may be thought of the phrase, the fact that the Holy Father is apparently considering the possibility of altering the traditional date of Easter is assuredly interesting to all Catholics; and it is because of this Catholic interest in the matter (and not as an answer to the invitation of Father Vido for learned articles on the question) that the present paper undertakes to sketch hastily and briefly the present status of the calendar-reform movement.

The various schemes of reform fall into two classes. First, there are the attempts to fix the date of Easter without any change in the existing Gregorian Calendar. Second, there are the proposals for a fundamental revision of the present calendar which shall remove its anomalies and, incidentally, fix the date of Easter.

A New Easter in an Unchanged Calendar.

The proposals are very varied.

(*a*) The announcement in the *Gaulois* credits the Holy Father with the intention of fixing Easter on the first Sunday

in April. This would give a week of possible variation for Easter and the movable feasts dependent on it—a great retrenchment of the present limits of thirty-five days, or five weeks.

(*b*) An International Congress which met at Prague in 1908 is said to have discussed the confusion and loss in business affairs due to the wide variations in the date of Easter, and to have passed a resolution in favor of a fixed date of less variability. It suggested the first Sunday after the 7th of April. This date was taken because of computations assigning the 7th of April as the date of the crucifixion of our Lord—and the Feast of the Resurrection was accordingly to be placed on the Sunday following this date. The proposal exhibits a desire not to run strongly counter to religious traditions and sympathies.

(*c*) Like the two solutions just noted above, that of Professor Hoffman permits a variation of a week. He suggests the first Sunday after the 3rd of April.

(*d*) Professor Foerster proposes the third Sunday after the spring equinox, calculated at the longitude of Jerusalem. He selects the meridian of Jerusalem for the reason that the equinox varies somewhat in different longitudes, and Jerusalem has of course its historical significance in relation to the feast.

(*e*) In Rome, the early Christians celebrated Easter on the first Sunday after the first full moon after the 25th of March (their spring equinox). In the third century, the crucifixion of our Lord had been assigned by computation to the 25th of March. This date has been recently selected as a point of departure, so that Easter would be placed on the first Sunday after the 25th of March.

(*f*) Historically associated with this date is the apparent assignment by some bishops of Gaul, who were perplexed by the paschal computations, of Easter to the 25th of March as to a fixed day of the Roman calendar.

(*g*) In the east, the Jewish Christians celebrated Easter on the 17th of Nisan, which might (according to the legal reckoning) be any day of the week.

(*h*) In Antioch, however, the Sunday after the Jewish Passover was chosen.

(*i*) In Alexandria, the Sunday after the first full moon after the 21st of March (the spring equinox) was chosen for Easter.

Into the Easter controversies that formed so prominent a phase of early Church history, it is not necessary to enter here. Since the time of the Council of Nicæa the present rule has been in force, making Easter always fall on Sunday. But with respect to the disputed date of the crucifixion of our Lord, it may be pointed out that a very recent computation fixes 27 April for the 15 Nisan of the year 31 (the year in which, it is argued, our Lord must have died).[1] Easter would then have corresponded with 29 March; and the new site for Easter might be assigned for either the Sunday nearest to, or nearest after, the 29th of March.

(*k*) All the recent suggestions thus far enumerated have respected the thought that Easter should fall on Sunday. But a bill introduced into the British Parliament last year fixed Easter always on the 14th of April. Commenting on it, the *Literary Digest* (27 May, 1911) declared that "this will evidently make Easter come on a weekday oftener than on a Sunday". Perhaps, however, the writer assumed this too hastily; for many proposals for fixing absolutely the date of Easter on a definite day of the month contemplate, not the present Gregorian Calendar, but a reformed, symmetrical, or "Normal" Calendar, as will appear from the suggestions now to be considered.

Easter in a Reformed Calendar.

Against all the suggestions which will be grouped under this heading, there appears to be the exceedingly great—probably, from the Catholic standpoint, insuperable—objection that they include *dies non*, and thus destroy, while nominally retaining, the form of the Christian and Jewish week of seven days. The ordinary year has 365 days, that is, 52 weeks plus one day. The Leap Year adds a day, making 52 weeks and 2 days. What is to be done with the extra day or extra two days, in a "symmetrical" Calendar?

(*l*) The so-called "Normal Calendar" constitutes a normal month of 30 days, but to the third month of each group of

[1] See Power, *Anglo-Jewish Calendar*, etc., 1902, p. 91.

three months adds a day, thus: January, February, each 30 days (normal months); March, 31 days. Thus all the months except March, June, September, December, will have 30 days each, while the four excepted months will have 31 days. This scheme provides for 364 days. The 365th day will be New Year's Day, and may be so styled, but will not count as a day of the week or as a day of the month. It will be a *dies non* for calendar purposes. The extra day in Leap Year would similarly be a *dies non,* might be styled Leap Day, and would be inserted between the end of June and the beginning of July in each Leap Year. All the four quarters should then be exactly alike, so far as days of the week and of the month are concerned. The months in any quarter would thus appear:

	1st month.					2d month.					3d month.				
Mon.....	1	8	15	22	29		6	13	20	27		4	11	18	25
Tues.....	2	9	16	23	30		7	14	21	28		5	12	19	26
Wed.....	3	10	17	24		1	8	15	22	29		6	13	20	27
Thurs....	4	11	18	25		2	9	16	23	30		7	14	21	28
Fri.....	5	12	19	26		3	10	17	24		1	8	15	22	29
Sat.....	6	13	20	27		4	11	18	25		2	9	16	23	30
Sun.....	7	14	21	28		5	12	19	26		3	10	17	24	31

It was hoped by those who favored this reform that it might be introduced last year, since New Year's Day in 1911 was a Sunday, which should therefore be a *dies non* or O in the Calendar, January 1st, 1911, being called Monday. The first day of every year would thus be Monday, and the first day of each quarter-year would also be Monday. Similarly, the first day of February, and the first day of every 2nd month in each quarter would be Wednesday; and the first day of March and of every 3rd month in each quarter would be Friday. The advantage of the system is that it divides the year symmetrically, and makes any definite day of a month the same day of the week in every year (e. g. the 24th of March in each year will be Sunday, the 13th of February will be Monday, and so on). One unpleasant feature of the arrangement is that it seems to make Sunday the seventh, instead of the first, day of the week. As has been noted above, the still more intractable fact is, that it makes *dies non* of one or of two days in a year, so that they fall, for ecclesiastical purposes, nowhere.

(*m*) A slight amendment of the Normal Calendar has been proposed in England—that the 365th day should be Christmas and not New Year's Day.

(*n*) In September, 1911, Sir Henry Dalziel, leader of the Ultra-radicals in the House of Commons in England, prepared a bill for the reform of the calendar. He proposed that New Year's Day and Leap Day should be *dies non*, that the week should measure accurately not only into every year, but as well into every month. He would have the first two months of every quarter-year (i. e. January, February, April, May, July, August, October, November) consist of 28 days, and the third months of the quarter-year (March, June, September, December) consist of 35 days. Leap Day was to be intercalated between the last day of June and the first day of July, and New Year's Day was also to be set apart. Whether the bill was ever introduced into Parliament, and if so, what its fate was, we do not know. It was styled the Fixed Calendar Bill, and probably shared the fate of the Calendar Reform Bill introduced in the House of Commons in 1908, which did not get farther than the "second reading" stage. Dalziel's suggestion makes it possible for every year and every month to begin on a Sunday. The dispatch (dated London, 16 September, 1911) from which the above details have been taken, adds: "A clause in the bill lays down that the New Year Day and Leap Day shall neither be accounted days of the week, and shall not, except where specially mentioned or provided for, be held to be included in any computation of days, but shall otherwise be public bank holidays. The conditions of labor on those days and the remuneration therefor, under the bill, would conform as far as possible to what prevails on Sunday. A fixed date, 15 April, is selected for Easter Day." The details are interesting for their illustration of one commercial phase of the problem.

(*o*) Another arrangement of the calendar is that proposed by Elsa Koopman in *Monismus*, who "suggests that the leap-days be allowed to accumulate for twenty-eight years, and then be disposed of in an uncounted 'leap-week'. She would set her calendar in motion with 1911, thus throwing her leap-years 1939, 1967, 1995, 2023, etc. She would omit the Sunday as Herr von Hesse-Wartegg proposes, would give

January, April, July, and October thirty-one days each, the other months thirty; would set Sunday, 14 April as Easter; Christmas for the fourth Tuesday of December, Thanksgiving for the 29th of November. Her January, April, July, and October begin on Monday; February, May, August, and November on Thursday; March, June, September, and December on Saturday." The correspondent who writes thus to the N. Y. *Nation* (10 November, 1910, p. 441) adds that "It is doubtful whether the standing still of the calendar for a week every twenty-eighth year would not occasion more confusion than the present arrangement."

(*p*) A German scientist, Dr. Hantigger Mohr, would have all the months of thirty days, add four "quarter-days" outside of all months and weeks, and for the 365th day create a universal Thanksgiving Day for the whole of Christendom. The suffrages of the Peace and Arbitration societies might be obtained by dedicating this day to an international celebration of "the victories of Peace." This scheme for equalizing the months is like that adopted by the French Republic (22 September, 1792), which provided for twelve months of thirty days each, but added the remaining five days as *jours complémentaires* to the month Fructidor, the third of the summer months. Napoleon abolished the calendar of "the Republican Era" in 1806.

Other suggestions (including one for the construction of a "Long Year" every fifth year, by adding to December the omitted odd days of the four years plus the single leap-year day) may be omitted here, in order to consider one which, while revolutionary in the highest degree, would supply the most symmetrical solution of all.

(*q*) Although championed with ardor to-day, it dates back essentially to Auguste Comte in the middle of the nineteenth century. Every month should comprise twenty-eight days, or four weeks; and there should be thirteen such months in the year. This would provide for 364 days. The extra month would be inserted between June and July; and the odd day (the 365th) might be styled New Year (a *dies non*), or might be assigned to Christmas (as Mr. Cottsworth would have it) in such wise as to make it fall between 22 and 23 December, so that it should follow Sunday and precede Mon-

day (and be therefore a *dies non*). The Philadelphia *Ledger* (8 January, 1912), commenting editorially on the proposal, remarks very sensibly that the displacement of Christmas from the 25th "in order to bring it adjacent to the Sunday holiday, would inevitably arouse ecclesiastical opposition." The additional day of a leap year might be placed before or after the added month, or, more symmetrically, might separate its two fortnights. "Anno" has been suggested as the name of the yearly "odd" day, which should follow the 28th of December. "Sol", "Midyear", (or perhaps some name to be created by the Esperantists) might denominate the added (13th) or Midyear month.

It is at once clear that Easter could, in such a fundamentally transformed calendar as any one of the above suggestions would introduce, be assigned to any desirable Sunday, and that it would never vary.

Thus one strong advocate of the Normal Calendar, Baron von Hesse-Wartegg, would place Easter on the 7th of April, a date which, besides approximating, as some think, the probable date of the Resurrection of our Lord, "strikes an exact mean between the 22nd of March and the 25th of April, the present extremes of oscillation" (*Public Ledger*, Philadelphia, 8 May,, 1910). Koopman would place Easter on the 14th of April; Dalziel selects April the 15th.

The Propaganda for Calendar Reform.

The selection of a permanent date in an unaltered calendar does not seem to be a very difficult problem, if the ecclesiastical authorities should move in the matter. So far as its own interests are concerned, the question is absolutely within the jurisdiction and the good pleasure of the Church. Liturgically, this is solely her province, and historically it has ever been such. No movement looking to a revision of the calendar is well-advised that does not seek first of all her approval and patronage, and this for the double reason that her interests are most intimately concerned, and that, even if they were not, she has held a historical supremacy in this very branch of international progress such as must entitle her to every courtesy from civil governments and from learned societies. But there is, furthermore, an obvious impracticabil-

ity in any suggestion for reform of the calendar which does not obtain her approval. Catholics are spread everywhere throughout the earth, and form no inconsiderable portion of the population of every progressive civil society. How shall a revision succeed that meets everywhere their "passive resistance"?

Now this modern movement for revision had not an auspicious birth. It is not necessary to hark back to the crude experiment of the French revolutionists' calendar to illustrate this fact. Neither need one dwell on the sporadic attempts of Frankfurt-on-Main, seventy years ago, or later on of Leipzig, to fix a local Easter for local purposes. Such provincial efforts were of course foredoomed to failure. But the proposals of the Positive Society, founded in 1848 by Auguste Comte, were more ambitious. The Society did not realize the hopes of its founder; but the disciples who gathered around him constituted themselves into a kind of church, and drew up a Positivist Calendar which replaced the names of saints by those of men whom the Society elevated to the dignity of the greatest helpers of civilization. This calendar comprised thirteen months—a feature which has found in our own day ardent champions.

The present-day movement has been careful, however, of the traditional rights of Sunday as a situs for Easter. Thus the International Congress of Prague in 1908 simply wished to have the whole matter discussed. Even the Chambers of Commerce which are interested in the subject, have not placed "big business" so far to the front as to divorce the question of Easter from its religious significance. It is said that the first decade of years of the present century has witnessed more than three hundred resolutions drawn up by such Chambers, by learned societies, and by corporate institutions, in favor of a fixed Easter; and the schemes so far proposed have as a rule been careful to consult for a Sunday Easter. Lacking thus far, nevertheless, the important element of Papal approbation, not to say initiative, the "resolutions" do not appear to have been taken very seriously by the world they were intended to benefit. A writer in the Philadelphia *Public Ledger* (8 May, 1910) called attention to a meeting in the following month (June) of the International Chambers of

Commerce, to be held in London, the first subject for whose deliberation was to be the "Unification and Simplification of the Gregorian Calendar, and the Establishment of a Fixed Date for Easter". The Netherlands Chamber of Commerce was to urge strenuously the proposal of G. S. de Klerk, who advocated the "Normal Calendar". This calendar was enthusiastically supported, it is said, by the press of Belgium, Germany, France. It had energetic propaganda at the hands of Privy Councillor Baron Ernst von Hesse-Wartegg, who had introduced the time-zone idea by which all Europe was covered by three time-zones, those of West Europe, Central Europe, East Europe. He had experienced much opposition to this reform, doubtless due partly to patriotic motives, partly to the habits already formed by the long use of meridian times. He accordingly argued that the change of the calendar would be a simpler procedure than the removal of the old meridian times; and, failing international agreement, contended that Germany and Austria might exercise a constitutional right to enforce the new calendar by executive action.

The year 1910 was the year for taking action; for, happily, 1911 began on a Sunday, and if this were made zero—or *dies non*—in the Normal Calendar, everything would move along smoothly. If 1910 passed by without favorable action, the world must wait some years longer for an appropriate New Year Day on Sunday. But, as we know, the critical year passed away, and 1911 came—but with it came no change. The world is still discussing (with no very loud clamor, apparently) the old subject; and the goal seems to be as remote as ever. Meanwhile, however, two or three bills were introduced (in 1911) in the British Parliament—and they, too, seem to have slept in committee.

If we seek a reason for this apathy of the "Philistines" on the subject, we may find analogues in the movement for an International Language, such as Esperanto; or, in English-speaking countries, for Simplified Spelling. No one denies the benefits that would accrue from either, but few are sufficiently interested and energetic to change the old ways for an untried new way. Is there no machinery able to move the vast inert mass? History testifies to one notable illustration of the "lever long enough" desiderated by Archimedes. The

world was actually moved by the lever of Papal authority in 1582, and the Gregorian Calendar was triumphant finally throughout Western Christendom, although good Protestant folk in England loudly complained that the Pope was taking eleven days out of their lives. Would it not be well if those who sincerely labor for a reformed calendar, or at least for an Easter that shall fluctuate less notably than at present, were to ask for Papal support and encouragement?

Would Russia and the Balkan States accede to a new calendar? Probably they would. And the imitative and progressive nations of the Far East would soon follow. It is curious to reflect that the staid old civilization of China, hoary with its immemorial centuries of tradition, should have made the first official act of its new regime a promulgation that the Republic shall begin its year with the first day of January. The dispatch announcing this marvellous fact may well be included in this paper: "The first official act of Dr. Sun Yat Sen was to change the Chinese calendar. He made New Year's day the first day of his presidency, thus marking the commencement of a new era and making the Chinese year begin henceforth on the same day as the year begins in most other countries of the world. Dr. Sen took oath to-day as provisional president of the Chinese republic and was invested formally with executive powers" (Dispatch, dated 2 January, 1912, from Nankin).

Effects of a Reform.

Fixing a date for Easter without changing the calendar otherwise, and fixing that date so that Easter would always fall on a Sunday, would involve a fluctuation of a week. If the rule were, as the *Gaulois* declared it would be, to fix Easter on the first Sunday in April of each year, the day of the month would range from 1 April to 7 April—one week. The same would be true of the proposal to place Easter on the first Sunday after the 3rd of April. It could then fall on any day of the month from 4th to 10th of April—a week. So also if the date were fixed for the Sunday nearest the 7th of April, there would similarly be a week of possible fluctuation. Any such proposal would be a great advance in convenience over the present wide divergence of 22 March—25 April, or five

weeks, and would meet practically the arguments of those who clamor for a symmetrical calendar. What are these arguments?

An argument which lies on the very surface of experience, is the confusion wrought in many broad spaces of professional and commercial life by the variations in Easter. School terms arranged in three annual divisions (September to Christmas, Christmas to Easter, Easter to June) suffer, the second term being short in some years, long in others, and the third term being correspondingly affected. The law courts, and the banks, and even the modistes are ranked as sufferers. In Europe, "At Easter are signed agricultural labor contracts. Houses are sometimes rented from Easter to Easter, and for many kinds of business Christmas and Easter are the two culminating points. Sometimes there is a lapse of three months, and sometimes a lapse of four months between them. An early Easter promises cold and wet weather and checks traffic and amusements. Where theatres close on Palm Sunday, as is common in Europe, thousands of actors are thrown prematurely out of work when Easter is early. Easter is an important time for tourist traffic, and for hotels; and it is the interest of all those engaged in these businesses that its date should no longer vary as it now does by as many as 34 days." The writer (Hamilton Davis in *Public Ledger*, 8 May, 1910) who thus summarizes some of the woes of a variable Easter, declares that "the movement is strong in England", and "is stronger still on the Continent, where the present movable Easter disorganizes the life of some 300,000,000 persons. In many parts of France, Germany, and Italy, Easter is for practical purposes the beginning and end of the year." If the variation of Easter were restricted to a single week—as so many of the suggestions already mentioned contemplate—it seems clear that the complaints cited above would lose practically all of their force.

Of a somewhat different tenor are the objections to our present wide divergence in Easter, mentioned by an English parliamentarian, Robert Pearce, in a letter to the London *Daily Chronicle* (quoted in *Literary Digest*, 27 May, 1911): "It upsets the financial year of Great Britain and Ireland,

which ends on 31 March, bringing sometimes two Easters into one financial year, and sometimes a year without an Easter at all. The value of statistics is much injured in consequence. It inconveniences the commercial and financial worlds in several ways. In all manufacturing centres Whitsuntide is observed as a holiday by the many thousands of the wage-earning classes, and the dislocation of business contracts and engagements occasioned thereby is not only extremely inconvenient, but often occasions much loss. Similar troubles beset Bills of Exchange. . . . The schools and universities, including the elementary, the secondary, and public schools, are terribly upset by the shifting Easter dividing the best of the educational year into unequal and inconvenient parts." The absolutely fixed Easter, in a reformed calendar, appears to be the only adequate solution of the problems here presented.

The principal interest the question has for liturgists is the simplification of the calendar. Even those who are very expert in such calculations, whether for large countries or for local dioceses or churches, err again and again in their conclusions. Priests in the United States have had the difficulties in computation and arrangement of the Ordo brought home to them by the occasional divergences between the two Ordos issued by Pustet and Murphy. The calendarist must not only have carefully constructed tables (and these demand much labor of the minutest and most exacting character), but he must have in memory, and in conscious use, many decrees of the Congregation of Rites, local calendars of saints, principles of transference of feasts, and so on. In his *Manuale Calendistarum* (1907), Dom Joumier recognizes that the redaction of an Ordo for a diocese, religious body, conventual or parish church is "praecisionis simul et memoriae opus, cui haud semel docti rerum liturgicarum viri impares essent", and further on remarks, with an ingenuousness which doubtless forbids the suspicion of a dry humor, that those who have been charged by their bishops to construct an Ordo have a just claim, on this title, to the prayers of all the clergy. It is true that the provisions of the *Divino afflatu* lessen their labor considerably; but not a little remains. A restriction of the variation of Easter within a week would of course still

further lessen the difficulties of the calendarist. The acceptance of a Normal calendar for a symmetrical year would remove all his difficulties forever.

The Holy See recognizes the difficulties both of the calendarist and of those for whom he works. Ordos do go wrong, despite learned studies, meticulous carefulness, and devoted patience; but a priest who thinks his Ordo is probably wrong ("qui probabilius judicat errare Kalendarium") should nevertheless stick to the direction in his Ordo, and not to his own judgment concerning the Office, the Mass, or the color of the vestments.[2] Confusion is thus avoided, even if correctness is not assured.

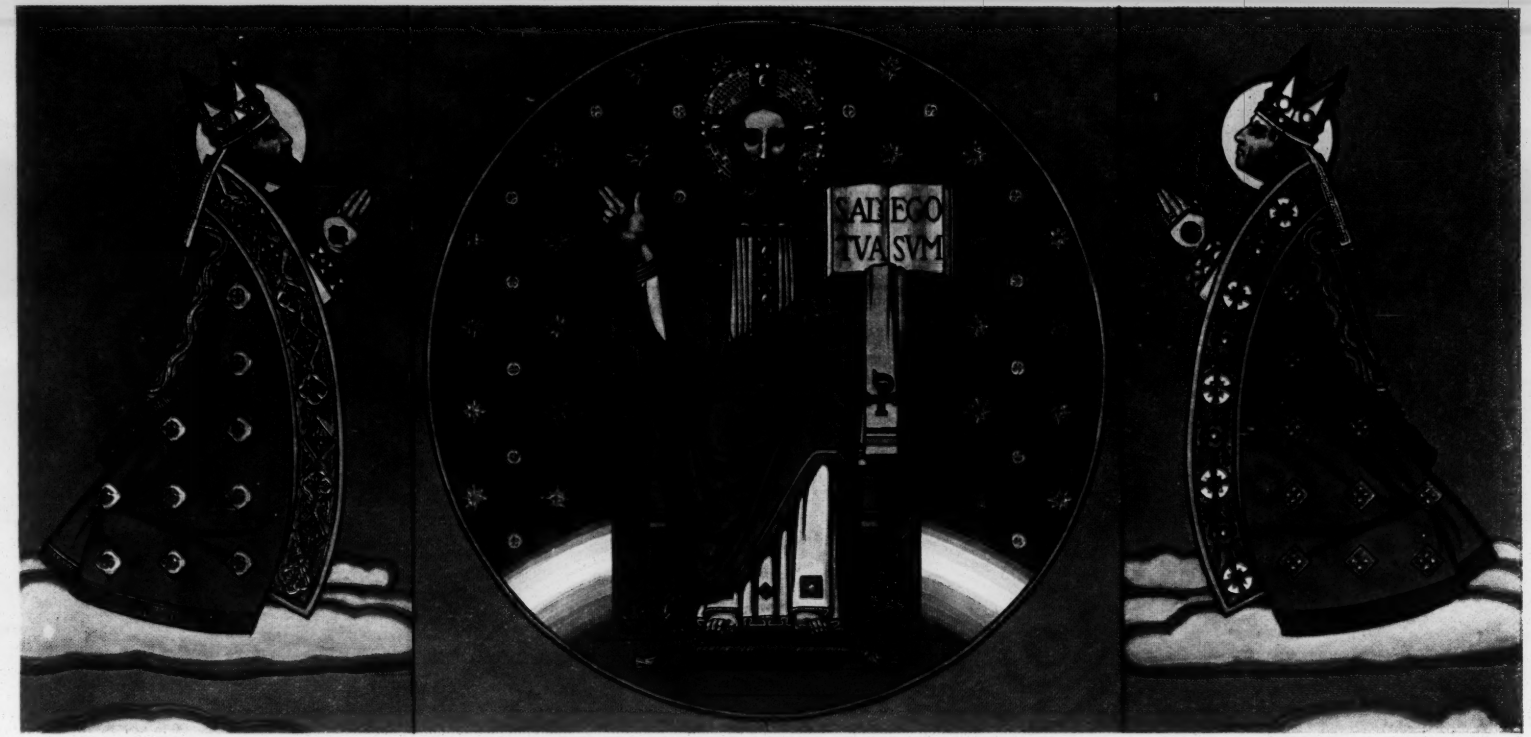
Every priest would doubtless welcome heartily a reform which should limit the variability of Easter, and of the Offices and Masses of the year dependent thereon, to a week. But if it were within the range of possibility to have an absolutely fixed and invariable Easter, the simplicity of life would be enviable indeed.

Who can picture the many "occupations gone" (of calendarists, of publishers, of experts in many lines of liturgical requirements); the simplification of the Breviary (so that every day the Divine Office might be printed in full, without the necessity of many "fingers" to keep the various places of reference in the volume, while a priest would have the pleasant assurance that this printed daily office would suffice for each year, without change); the possibility of so ordering a year of Offices that Sundays, and feasts, and ferias, could be adequately related in such wise that no feast would ever be omitted through concurrence with some one of higher rite, and all should have due observance in every year—who can picture all this without feeling some attraction for the various schemes looking to a Normal Calendar, a "symmetrical year", and an absolutely undeviating Easter?

Arrayed against the arguments of liturgists and of business men and school men and the various other classes represented in the protests against the present system, there is the natural clinging to settled forms of procedure, and to ancient traditions having more to recommend them than the merely

[2] S. R. C. 13 June, 1899, no. 4031.

venerable force of long prescription. The latest word we have read on the subject is that of an editorial writer in the Boston *Pilot* (6 April, 1912), who declares that two reasons against the change are (*a*) respect for antiquity and (*b*) the desire to remain in chronological conformity with the past; and that these two reasons are not the least of the "undoubted advantages" of the present system. He does not specify the undoubted advantages; and on examination, his two reasons practically merge into one; for the desire to be in conformity with any custom is based on our respect for that custom; that is to say, "respect for antiquity" is about the same thing as "the desire to remain in chronological conformity with the past" (or antiquity). He points out, nevertheless, that this respect is not merely sentimental, but is based "on a very good reason of fact. Our present Easter is a movable feast, because the Jewish Pasch which was its protoype and mystical figure was movable," and "it is no mere sentiment to desire to retain in the realization what is so characteristic a note in the type." He adds the further reason, that "the present system was instituted to preserve the connexion between Sunday and Easter, so that Easter would always fall on that day when the great event which it commemorated occurred." With respect to this contention, it is only necessary to repeat that nearly all the schemes proposed for fixing Easter, whether within the present calendar or within a reformed calendar, provide a Sunday for Easter, as has been amply shown above. But the strength of the contention that as the Jewish Pasch was movable, so also should be the Easter prefigured by it, is somewhat weakened by the fact that the Jewish Pasch was not movable in the same sense as Easter is; for it was fixed on a definite day of a definite month (its variability arising from the inadequacy of a lunar year to fix days with any certainty). And yet it was movable in a sense in which our present Easter is not, namely, in the fact that (legally) the Pasch might fall on any one of the days of the week, whereas our Easter is now restricted to Sunday. The further argument of the writer is also answered in the proposals to have a Sunday always for Easter: "To anyone who knows the intimate relation which our Sunday bears to Easter in its origin and its liturgy,



A MODERN DECORATIVE TREATMENT OF FIGURE WORK IN ST. ADALBERT'S CHURCH, PITTSBURGH, PA.
Redrawn especially for "The Ecclesiastical Review" by Mr. George Sotter and Mr. Arthur Sparks

the thought of having Easter fall on any other day is unbearable. To desire also the preservation of the sacred memories of Holy Thursday and Good Friday in their relation with Easter also restrains many from accepting any reform of the present system, which preserves them, and this is not mere sentiment." The writer seems unaware of the overwhelming majority of proposals to keep Easter on Sunday: "Doubtless a compromise could be effected by keeping Easter always on Sunday, but by so fixing this Sunday as to preclude a variation of over a week". Many such compromises have been suggested, even in an unreformed calendar. Many others have been proposed for a reformed calendar.

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THE DECORATION OF OUR CHURCHES.

CHURCH DECORATION is regulated by basic laws and fundamental rules that are easy of application. The object of this paper is to indicate some of these principles and simple admonitions to enable architects and artists, priests and people to keep steadily in view what to aim at and what to avoid in the interior decoration of churches. Sculpture is not considered here since it is proposed to deal with it at length in a subsequent article.

PURPOSE.

A Catholic church is the dwelling-place of the Most High God, where His faithful children assemble at stated times to visit Him and pay Him homage. Hence the erection of a church building presents a noble opportunity for a people to express their faith and love and sacrifice. If in addition to its beautiful proportions and its exquisite details it be adorned and enriched by real artists and skilful craftsmen, it will receive by this fact a new and added degree of splendor and glory. When we contemplate it in the exalted purposes for which it is intended, and the sublime uses to which it is put, it should unquestionably be the dominant structure in any community. Structurally, it should be the most beautiful building, and its decoration should be the most distinguished,

because the precedents of Catholic art and architecture are the finest in all history.

Decoration of any sort is expensive, but consistent decoration need not be more costly than tawdry substitutes. Moreover, it is most fitting that materials of great price, of fine texture, and of costly workmanship which are too valuable to be used daily in the homes of ordinary citizens, should be dedicated to the service of God and find a place in His church in order to give the sacred edifice a splendid and monumental character as a public and solemn pledge of love and sacrifice, and a token of the honor in which God's earthly residence is held.

EXPERTS.

But to attain this result is not within the power of every one. Experts must be consulted. "Cuique credendum in arte sua"—and in the subject of church decoration we must sit at the feet of a talented architect.

One of the functions of an architect is not only to make a building perfectly adapted to its needs, but also to make it beautiful. The interior decoration of any building lies just as much within his realm as does its exterior embellishment, and he is just as much in his own province in the inner adornment of any structure as with any exterior problem of mass, line, composition, and ornament in relief.

As a result of entrusting the interior decoration to the guidance of the architect, the color and ornamental scheme will accord well with the architecture, bringing out properly its structural lines and proportions. Thus the architectural and decorative features will be correctly adjusted; and the ornamentation will neither conceal nor stultify the structural lines of the building. It will not only please the eye, but will attract and hold the attention, and the various parts will be so blended and coördinated into one consistent whole that the effect will be a symphony of color, no detail of which could be omitted or displaced without bringing discord into the architectural symphony.

Hence the vital importance of having a first-class architect. If an architect is unable to direct the decoration, he should not be engaged even for the building, since decoration

is as much within his scope as is any other element of design. It should be no more difficult to choose a good architect than an expert in any other branch. His standing in the profession, the opinion entertained of him by members of his own art, the work he has produced when left with a free hand, his success in open and fair competition with other leading architects, all this will enable us to select with certainty an architect who has all the necessary qualifications for the construction and adornment of a church. And as everything relating to the building should be left to him, the most important step of the whole undertaking is to choose the best man, without regard to parish lines, personal friendships, racial preferences, and commercial favoritism.

Designs.

If a competition is decided upon for the decoration of the church, the architect should prepare the specifications, state the sum to be expended, and give his own ideas as to the designs required; and the person submitting the best design for the specified price in the competition should be awarded the work. Small models, sketches, drawings, and cartoons of the decorative scheme should be submitted to and approved by the architect and they should be strictly followed. This is the method employed in Europe, where serious attention is given to this matter.

If the competition is decided without the aid of competent authority and the cheapest bid is accepted regardless of the artistic merit of the design, the result cannot be other than bad. Furthermore, without experts to judge the competition, men of mediocre ability are placed on the same level with genuine artists and skilled craftsmen, and with such a handicap no artist able to produce anything worth while can succeed.

To avoid unnecessary expense to the competitors, elaborate competitive designs should not be required. An intelligent architect is able to select the most appropriate design by the spirit displayed in the tentative sketch. A competition, however, is not always necessary. If the decorator's reputation is well established, he can be fairly entrusted with the work after submitting an acceptable design at a reasonable price. The coöperation between architect and decorator

should extend to the adjustment of every detail, for after all it is the interesting detail that determines largely the success of the work.

PREREQUISITES.

True church decoration is not a pretext for covering up a shabby or unworthy building, or for furnishing a mask for structural defects, or for the purpose of giving an impression of pomp and splendor to an edifice that has no feature worthy of respect. The structural work should have been so well done originally that no guilty conscience should be prompted to hide imperfections.

No great amount of money should be spent on decoration if the building is bad, or its location temporary and subject to the fluctuating population of the average American city.

Genuine church decoration supposes that the artist is to adorn a building already possessing fine architectural qualities. He should feel that something beautiful has been built and he should do everything in his power to accentuate this natural charm. Hence the decoration itself must be an essential and integral portion of the fabric, and the decorator is merely to bring out into higher relief its beauties, to embellish its structural form, to make it still more lovely and precious, and to intensify the religious atmosphere which it already enjoys; in other words, the decoration of a church should be as much an organic part of the structure as the leaves and flowers that blossom from a tree.

CHARACTER.

Church decoration must be grave and serious in character. It should have an atmosphere of solemnity and dignity. Hence anything that is gay, or frivolous, or capricious, must be studiously avoided. There should be nothing cheap or tawdry, nothing trivial or artificial, no straining for effect, no ostentation, nothing that calls up thoughts of the café or the opera. There must be no deception, no theatrical gorgeousness, no gaudy ornamentation. Everything should be reverential, quiet, restrained, and restful. It is quite as impossible to produce a genuine religious or devotional interior with gaudy ornament, especially when lighted with innumerable

electric globes, as it is to produce Gregorian music on a street piano.

The dominant note in all church decoration should be one of tranquillity and repose. "Come unto Me all you who labor and are burdened, and you shall find rest for your souls." Once we pass the sacred portals of the church we should be conscious of a strong line of demarcation between the feverish turmoil of the busy world and the hush and peace of the sanctuary. "My kingdom is not of this world," and it cannot be repeated too often that secular decoration should find no place in a religious edifice.

True decoration must be flat, formal, and conventional, without painted shadows, simulated mouldings, or feigned architectural features. It must conform to the admitted canons of mural decoration, and not go beyond the limitations of this art. Thus perspective pictures on the wall as well as in stained glass are contrary to the principles of this art. God is a God of truth, not of sham, and in decoration there should be nothing false or deceptive, no imitation marble, no vista of receding painted arches, no graining of cheap wood to make it deceive the eye, no painted plaster to cheat the unwary into believing it to be other and more precious material. If we cannot have something rich and precious it may not be our fault. If common plaster is all we have, God will accept plaster from us; but it should be honest plaster, and we should not attempt to mislead the worshipers into the thinking it is Sicilian jasper or alabaster. Mural decoration should frankly recognize the wall surface underneath, and it should accentuate the structural function of the architecture. Hence ornamentation should be used sparingly, and only at the proper places, to call attention to the salient points of the edifice, and to bring out its hidden and unsuspected beauties.

SIMPLICITY.

Rich and gorgeous materials may be employed in a decorative way, but they should be used consistently, soberly, harmoniously, and with tranquillity and self-restraint. A splendor and reverence will then be secured legitimately by the genius, labor, and love expended by architect and artists on

materials that are in themselves intrinsically precious and lovely.

The price paid for decoration does not necessarily make it worthy; on the contrary, a church erected and decorated at great cost may be vulgar; for richness without thought adds nothing to a building. If ornamentation is carelessly applied, if it lacks coördination, if it emphasizes the wrong features, if it does not lend itself to the general effect, it detracts rather than enhances the religious atmosphere of the edifice. Richness in itself does not mean beauty. It only gives an opportunity to increase the interest and beauty of splendid architecture when applied by skilful artists. To insist upon a church being harmonious does not imply that any inconsistency is created by having in it work both simple and rich, in varying degrees. There is nothing inconsistent in a plain church having a finely carved pulpit. A general harmony must of course always prevail, both as to color and details; nevertheless this does not prohibit a certain freedom, originality, and individuality in decoration.

Avoid Copying.

The ornamentation and decoration should not be a copy of any other existing decoration. The principles of the old and recognized masters can be adapted to our modern life and needs, but due advantage should be taken of the progress of art through successive centuries. This would have the effect of encouraging artists and fostering a healthy growth and development of Christian art, thoroughly saturated with the old spirit, but adapted to modern means and times. Christian art does not desire a continual repetition of old themes, but the reverent spirit of the ancients perpetuated and carried on to new and fresh achievements.

In the ornamentation of churches, no two need be alike. Each can have its distinguishing characteristics that give it individuality. If we go up and down the whole of Europe, and visit church after church, erected and decorated during the period when Christian art flourished, we will not find any two of them exactly similar. It is here that ecclesiastical art foundries and stock designs have deeply wounded Christian art and brought it so low. As a result of turning out such

stereotyped work, making each piece of so-called art exactly like another, we have vast numbers of churches from Maine to California, and from the Great Lakes to the Gulf, all similarly decorated, without being differentiated in any notable degree.

Individuality.

It is well to lay stress upon this personal and individual character in a church building. It adds a wealth of beauty and human interest and religious quality which reveal the personal work of craftsmen who love their art and who put their soul into it. Hence their work becomes as it were a bit of their lives. These are things that no stock stencil-work can reveal, but they make a building live, and give it vitality and freshness and a personal appeal to those who know what skilful hands can produce when they work lovingly.

This personal expenditure of human ingenuity will enhance immeasurably even materials that are in themselves of great value; be they metal or stone or wood; even common materials, if they are wrought artistically and by real artists, may thus become priceless.

Overcrowding.

It is not at all necessary, neither is it desirable in the present age, to cover the walls of a church entirely with decorative figures, or to fill every square inch of surface and occupy every panel with representations of events recorded in Holy Scripture. Such a wealth of Biblical subjects was appropriate long ago when church decoration constituted in large measure the Bible of the poor; but now that everyone can have a copy of Holy Scripture, it would be more fitting to decorate the walls sparingly and in a less confused and crowded manner with formal portrayals of the principal figures and scenes of the Old and New Testaments, or the lives of the saints, in order to bring such topics more forcibly to the minds of the people.

The basilica type offers the best opportunity for a fine decorative scheme because of its plain wall surfaces and its simple, austere lines. One of the accompanying illustrations shows that here in America a sincere and worthy church can be built and finely decorated for an outlay proportionate to

the resources of any parish. The church is that of St. Mary and the clerestory walls give the history of her life in the style of Beuron Benedictine monks, a style by the way which has not been fully appreciated or understood here in America. This school frankly accepts all the principles of the art of mural decoration down to the last detail and the result is splendid from every point of view.

Focal Point.

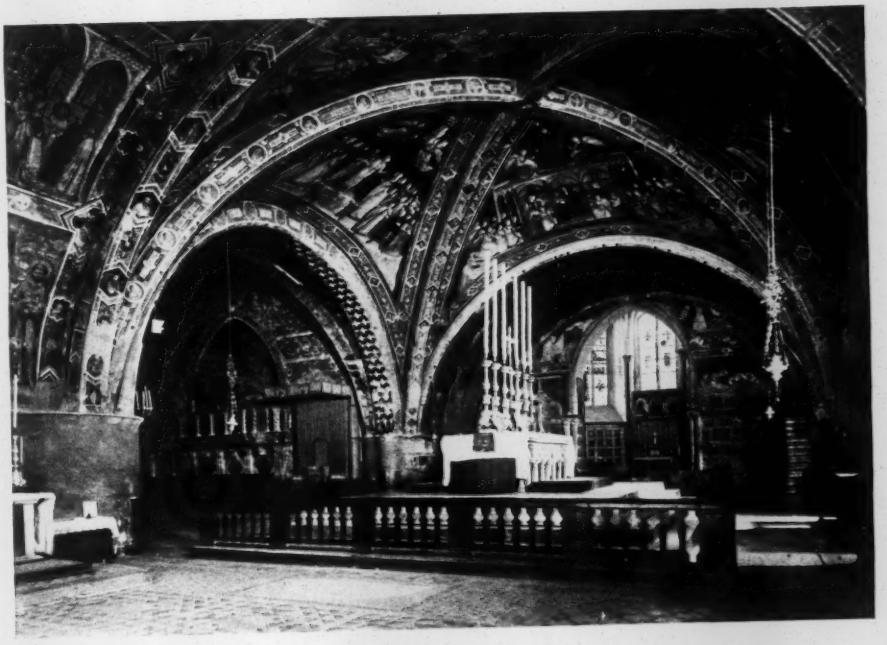
The decoration should be so planned as to make it develop gradually and consistently from the entrance toward the apse, increasing in dignity and splendor and importance as it advances. The sanctuary should be the focal point of the entire scheme, to which all should be directed, and from which all should radiate.

While the body of the church allows great liberty in ornamentation, there should be a well-defined distinction when we come to the Sanctuary, Lady Chapel, or shrines of patron saints. Then the entire scheme, while being strictly coördinated with the whole plan of the church, should nevertheless be differentiated so as to give it a character all its own.

If the Blessed Sacrament is reserved on the High Altar in the Sanctuary, symbolic decoration may be divided into a number of subjects, some of them referring to the Holy Eucharist or to the Holy Sacrifice of the Mass and the Cross; each, however, should have some organic connexion with the general scheme. The symbolism of color and ornament in the Lady Chapel should naturally strike their dominant note in references to the Blessed Virgin; and the Baptistery too offers splendid symbolical and decorative possibilities.

The same thing must be said for any other chapels, be they memorial or otherwise. We must not forget that they are parts, not the whole, and they must keep their place, and not thrust themselves forward with too much boldness. Here again we see the necessity of having a plan well thought out and studied in advance, even though it take years to actuate it. Memorial chapels, erected and decorated by the piety and generosity of families, would then not be mere adjuncts but integral parts of the whole scheme, to which they would lend their quota of dignity and beauty and completeness.

An Old Italian Romanesque Church
With modern decorations in oil. Note the paintings of Saints below the capitals of stone piers



The Famous Basement Chapel of St. Francis of Assisi
Showing the fresco decorations of the Saint's life by Giotto

ST. MARY'S CHURCH, McKEESPORT, PENNA.

A modern basilica for an average-sized parish. The figures are in oil, painted on canvas. They are done after the Beuron School. The columns are grey granite; the capitals stone; the floors fire-proof. Total cost, $53,000.

Symbolism.

A symbol is an allegorical representation of a Christian principle under a tangible image. It answers one of the cravings of the human mind. From the very beginning of the world, man has experienced a certain pleasure in exercising his intellectual faculties by conjecturing the answer to the half-revealed and half-concealed riddle thus presented to him under a visible formula, and of preserving secret from others the hidden truths therein summarized. It is undeniable that any truth set in an allegory is more emphatic, more pleasing, and more impressive than when formulated in technical words.

Early Christian symbolism has a deep mystical import. It expresses that with which we are already familiar and illustrates the thought of the people, giving expression to what all feel but all cannot say. One of its great advantages over more precise forms of representation lies in its ability to express ideas that are outside the range of exact definition. Christian art, like every other art, was symbolical in its beginnings. It deals with the unseen world, and it leaves room for ulterior suggestion; hence it furnishes more to the imagination than the hand of the artist is able to depict. To those who are familiar with the symbols found everywhere in the Roman Catacombs, and in the early Christian basilicas, the repetition of the same themes on the walls and ceilings of modern churches carry us back across a gulf of centuries to the very beginnings of Christianity.

Figure Work.

It is essential to know that single figures or groups of figures painted on any wall and to be seen from a distance must be painted differently from those intended for an easel picture to be framed and hung on the walls of an art gallery. This is a very important point and one which the modern decorator most often ignores. The usual practice to-day is to engage a figure painter to do the work in his studio far away from the effect of light and distance of the place in which the figures are to be seen. The result is that they are dull, do not carry to the distant eye and generally do not harmonize with the color scheme of the wall decorations.

Of course if the studio be darkened to obtain the same light as the church, and the pictures are kept strong in outline and pure in color, and the work examined through an opera glass reversed, to make them appear at a great distance,—good results may be had. But this is not generally done. The pose and arrangement of drapery have also a great deal to do with the effect of such work in the church. Both should assume some of the dignity of the surrounding architecture so as to form a component part of the whole. The color should be strong yet harmonious, the drawing virile, and all folds and other details should be outlined with rather wide lines. A purely naturalistic result is here not desirable because these figures come under certain architectonic and decorative laws that ordinary easel work can ignore. The school of Giotto recognized these principles; hence its great success as examples of the mural decorator's art. The figures that are reproduced here will clarify my meaning.

Inscriptions.

A much greater use of inscriptions and texts taken from the Inspired Word of God should be made. The sanctuary, the side chapels, the confessionals, baptistery, choir, sacristy, and walls afford abundant space for a wealth of Scriptural texts that by their continued repetition will sink into the very fibre of the beholders, and make them household words.

Whilst making no claim to decide the question of the language of inscriptions and recognizing grave reasons and weighty traditions in favor of the official language of the Church, I wish to urge the consideration and appropriateness of inscriptions in the vernacular. As one of the great objects of church decoration is to impress the worshipers with the splendor and solemnity of God's own house, their failure to understand Latin will prevent them from realizing the full import of the beautiful and fitting texts from Holy Scripture introduced throughout the church. Inscriptions should of course be appropriate to the place, and of such a nature that their dogmatic meaning will be readily comprehended. Moreover, the inscriptions, if placed high up in the church, should be of such size as to permit their being read easily even in a dim light.

MATERIALS.

The materials used in church decoration should be such that they can easily be kept clean. Hence water colors, as being too perishable, should not be used. Of its very nature the decoration should be permanent and lasting, and, with ordinary care, capable of being kept fresh and bright for generations.

The style of architecture, of course, will determine the nature of the decoration. If the structure, like the Westminster Cathedral, is a Byzantine church, with its great domed surfaces, and its vast wall spaces, which lend themselves with such facility to magnificent ornamentation, a scheme of mosaic color decoration can be carried out that would be impossible in a Gothic building. The latter requires less wall decoration, since the large stained glass windows furnish almost enough color; besides, the architectural lines are more decorative and varied in detail.

Differences of race, climate, and history determine in very great measure the architectural style, and the style of architecture determines the quality of the decoration. In warm climates, for instance, where the sunshine is brilliant, the sky clear, the atmosphere bright during most of the year, and the heat correspondingly intense, the churches have small window openings, for it is not necessary to admit much light and the warm air must be excluded. As a consequence the large wall spaces found in Southern churches call for special treatment that will give them a degree of dignity and beauty; hence we find mosaic and mural decoration reaching such unsurpassed development in the South. A warm sunny climate and a dry atmosphere are eminently suitable for fresco work; these decorations, even if exposed to the open air, will retain their original freshness for centuries.

On the other hand, in northern countries, the home of gray mists and clouds and a hazy atmosphere, where the days are not ordinarily very bright, there must be large window openings to admit sufficient light; hence we find stained glass largely used, whereas in the South it is almost unknown. In the North, as a result of diminished wall spaces, painting is used much less, and in Gothic structures it is scarcely used at

all. This explains too why fresco painting is almost unknown in the North, where the cold and damp atmosphere tends to destroy all but the most carefully protected pictures.

In America, with its vast stretch of country, with its variety of climatic conditions, it is impossible to lay down general rules or to indicate any special kind of decoration that will fit all parts of the United States, except to state that for the most part decoration will have to be in oil painting. Mosaic decoration, however, is the ideal, as well as the most permanent and expensive, and should be seriously cultivated and encouraged so that in time it may return to the important place it occupied in past ages.

Color.

A splendid color scheme is not produced merely by the use of brilliant or gorgeous local tints, applied independently and without due relation of one to the other. There is all the difference in the world between color and color, between a number of heterogeneous, bright, gaudy, unblended tints, promiscuously applied, and a consistent, harmonized color scheme.

Color is one of the chief elements of beauty and interest in church decoration, for it forms the very essence of painting. It is a commonplace to say that colors are the result of rays of white light falling upon various substances, each of which has the property of absorbing some of these rays and reflecting others. Thus red absorbs all other rays, except red, which it reflects; violet absorbs all, except violet, and so on. Moreover, each color has its contrasting or complementary color, green being the complement of red, orange of blue, and yellow of violet, and so on. Complementary colors, as is well known, when placed side by side heighten the effect of one another, while colors that are not complementary, when placed in juxtaposition, diminish one another.

It is the business of the artist and decorator to study color effects, to observe their local modifications, the gradations of light and shadow falling upon them, and not to accept any color as absolute, but to view his problem with each color standing in relation to every other color, in the whole area to be covered and in the proper light. A color that is out of tone, or one that is too brilliantly lighted, or too strong in

proportion to the rest of the decoration, affects the eye just as a false note in music affects the ear, for color values are to the painter what harmonies are to the musician.

Altar Paintings.

Christian art would receive a fresh and a vital impulse if church decoration would hearken back to medieval days when altars had their appropriate pictures painted by the greatest masters the age afforded. Such was the origin of some of the most perfect works of art the modern world has known. Let us take but one artist out of a large number that might be mentioned. Who can think of Raphael and forget his St. Cecilia in Bologna, or his St. Catherine in London, or his Madonna di Foligno, or the Transfiguration in the Vatican, or his Madonna of the Fish in Madrid, or his Sistine Madonna in Dresden? All these masterpieces, now unfortunately transplanted from their original settings were originally altar paintings. The paintings of Fra Angelico are especially fine examples of altar pieces, possessing as they do great spirituality and beauty of line and color. If the money that is now lavished on top-heavy marble altars and onyx communion railings and strange candelabra were spent in securing good altar paintings, the beauty and interest of our sanctuaries would be wonderfully enhanced. The church deplores the non-existence of Christian artists, forgetting that these cannot rise full-blown from the sea. Once the demand for serious work is created, the supply will be sure to follow. It is incumbent upon us to encourage Christian art and great artists by giving them work. The artists are at hand and can produce Christian art if the Church will only seek them out and employ them. To give America one worthy chapel or a sanctuary done according to sound decorative principles is to do more for the progress of Christian art in this country than to decorate twenty churches unworthily.

Statues should not be painted unless they create a discordant note in an otherwise perfectly color-balanced church. Then they should be colored to fit in with the general scheme, and to make their detail carry to a greater distance.

The roofs or ceilings, if they are of wood, present fine opportunities for the decorator. The ceiling of San Miniato

in Florence as well as the other Basilicas offer old examples, while the ceiling of St. Edward's Church, Philadelphia, is a good consistent American example.

Fresco.

Several references have been made to fresco painting, and it would be well to indicate the precise difference between a fresco and an oil painting. In true fresco, *buon fresco*, as the Italians call it, the plaster is previously applied to the wall, and whilst it is still fresh and damp the colors are moistened with water and then applied. In this way the painting really becomes an integral part of the wall, for the colors in drying become firmly bound up with the wall itself, and should last as long as the building. This method is suitable for comparatively dry climates only, and thus we see it confined almost exclusively to Italy. From its very nature, it will be seen that fresco painting is very difficult and very expensive. It must be done while the plaster is still wet, and the painter prepares only so much of the wall surface as he can paint in a day, or at one time, and hence it demands broad, rapid, skilful treatment, great sureness of hand, and unusual dexterity of touch, for nothing can be altered once the plaster is dry.

The frescos by Giotto at Assisi, in the Arena Chapel in Padua, and in the Bardi Chapel in Santa Croce, Florence, well merit the study of church decorators for the reason that in the realm of fresco the name of Giotto stands preëminent, and his personality, his genius, and his work occupy a large niche in the artistic history of the later thirteenth and the early fourteenth century. There is no painter in the long annals of history who can surpass Giotto, and few indeed can equal him in his dignity, nobility, and sincerity. In his directness, his concisiveness, and dramatic force, he stands as one of the first among the great painters of the world.

Marble.

There is always a calm dignity about marble. It is a material so superb, so stately, and so enduring that when it is used in large masses a magnificent effect can be produced by the skilful employment of its rich sobriety of coloring and its harmonious contrasts. Marble is one of nature's choicest pro-

ductions. Of all opaque colored materials it is the most perfect, for not only has it the widest range of color of any natural substance, but it has infinite variety, and gives sudden and brilliant surprises. Hence marble properly comes under the head of color decoration. Altar marbles like other component parts in a scheme of ornamentation must be subordinated to the general effect. The marbles must not be selected at random and without regard to their influence on the general color harmony of the interior. It is a serious error to have great quantities of white marble in a church or a sanctuary because of the difficulty of harmonizing it with more subdued wall tones. How much finer, for instance, it would be if, when the church is designed, the altars were selected with a view to harmonizing with a fine scheme of future color decoration.

Mosaics.

As before stated, the art of mosaic decoration is the ideal and the most permanent. The small cubes of glass when properly set will outlast the age of the building they adorn and the shimmer of gold and luscious color fill the eyes as no other medium can.

The art of Christian mosaics began to develop in the fourth century, and it held its prominence for 300 years, being characterized by singular beauty and magnificence. Christian artists here struck out for themselves a field of decoration that was practically untouched by the ancient Romans, who did not seem to have realized its possibilities as a color field. By applying to the walls of the principal churches these almost imperishable mosaic cubes of marble and colored glass, with their consequent glow of color, we find mosaic paintings influencing the whole trend of interior decoration for nearly a thousand years. Gradual deterioration of the art is discernible in the eighth and ninth centuries, and almost complete prostration took place in the tenth century. It sprang into life in the eleventh; creditable work was produced in the following century, and a notable impulse was given to it in the thirteenth century, when it began again to be largely employed as a decorative medium. Since the days of the Renaissance, however, and until recently, mosaic work has been al-

most entirely relegated to the mechanical industrial arts, its object being the reproduction of the works of the great masters in oil. In its flourishing period it was undeniably a real art, in which Christian artists can lay claim to distinct originality, for the execution of the mosaic pictures which still adorn the great basilicas and chapels and churches of Rome and elsewhere was the work of some of the most noted contemporary artists.

In the nineteenth century mosaic work was once again called into life, and at the present time its value as a decorative medium is being more and more realized.

There is a twelfth century church in Palermo that may well be presented as a model of all that ecclesiastical decoration should be. It is the Cappella Palatina, in the Royal Palace of that sunny Sicilian capital. Scarcely a detail of its gorgeous interior needs alteration, or could be improved upon, and from every point of view it has achieved a perfection unattained in any other edifice in Christendom.

The Cappella Palatina, which forms the frontispiece of this number, was erected in 1130, by Roger II, and its materials are the richest and rarest that the earth has produced. It is of modest dimensions, measuring approximately 108 x 42 feet, and consists of a nave and aisles of five bays or arches, with a vaulted choir, terminating in three apsides. Not a square inch of the surface, floor, roof, walls or cupola is free from exquisite gemmed work of precious marbles and mosaics.

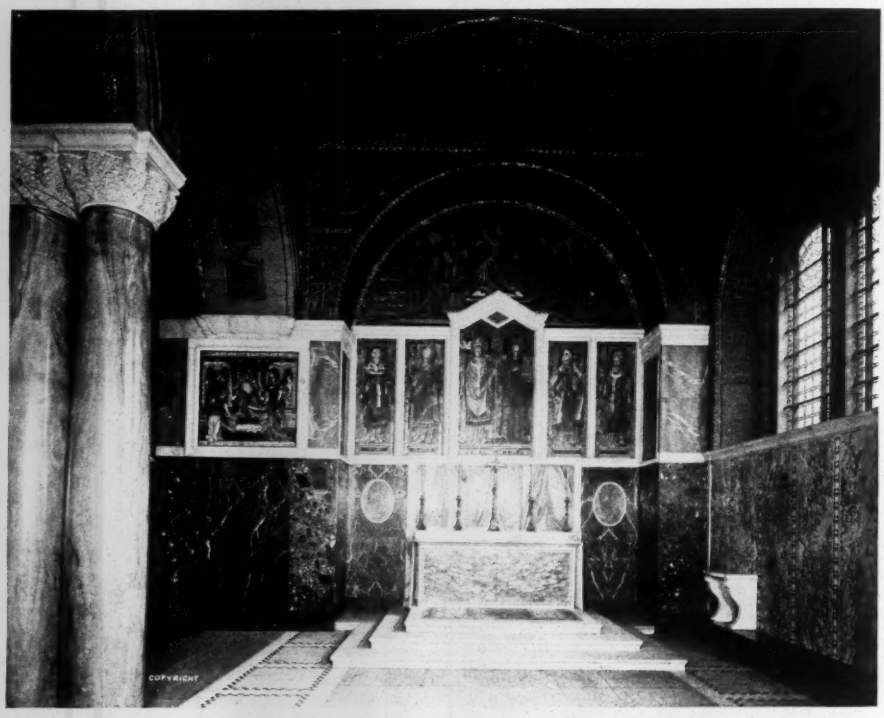
The upper walls are covered with mosaics, the lower portion of the wall is lined with slabs of beautiful grey cipollino marble and rich crimson porphyry, divided by delicate patterns of inserted enameled gold and colored glass. The floor is inlaid with circles of serpentine, encased with white marble and surrounded by winding bands of Alexandrine work. There is no church in Europe in which the marbles are so choice and so rare, or where the effect of their combination is so pleasing. St. Mark's in Venice is the only building worthy of comparison with it. The effect of the perfect blending of the red, green, white, black, and pale yellow, turquoise blue and emerald and scarlet and gold mosaics and marbles is indescribably soft, rich, and lustrous.

ST. PAUL'S CHURCH, BUTLER, PA.

Marble altar inlaid with enamel mosaic and various colored marbles. Reredos in oak, picked out with azure, crimson, and gold. Wall decorations in oil

THE FINEST EXAMPLE OF AN EARLY RENAISSANCE CHURCH INTERIOR
The detail and color of the marbles are known for their refinement and harmony of color

CHANCEL OF EPIPHANY CHURCH PITTSBURGH
Modern work in oil. Altar of various colored marbles and enamel mosaic



CHAPEL OF SS. GREGORY AND AUGUSTINE IN WESTMINSTER CATHEDRAL, LONDON
A beautiful example of modern mosaic and marble work

The interior is a deep shadowy abyss of color. Its dim religious atmosphere, so suitable to a place of worship, gives it an inexpressibly poetic effect, and the peace of ages seems to reign within. The singular beauty of its architecture, the perfect symmetry of every detail, the unaccustomed splendor of the priceless old marbles and mosaics, resplendent with tawny gold, as if cast in metal and softened and mellowed by the lapse of 700 years, the silvery shafts of light falling athwart the dusky golden choir, through veils of drifting incense, the harmony of its thousand sparkling tints melting gradually into a wondrous symphony, produce such a marvelous glow of color as only the great Titian could rival.

TILES.

There is a possibility of developing decorative hand-made tiles in such a way as to provide a new and permanent decorative material to the history of decoration. Those who have seen various panels or rooms done in Rookwood colored tile will realize the wonderful possibilities inherent in this material. In the church of St. Francis de Sales, Philadelphia, there is a serious attempt at using a similar material, although it was here confined to architectural motives, the pictorial side evidently not being considered. The difficulty, however, of applying this or other burnt clay products such as brick or terra cotta to the entire interior of the church lies in the bad effect this hard material has on the acoustic properties of the church, because of its failure to absorb the sound waves.

HINTS.

Factory methods, the stupendous ignorance of the average decorator, and the desire to ornament a whole church for the price of the sanctuary scheme, have done more to debase this great art than the constructive efforts of a whole school of real artists will be able to repair in fifty years. Decorations for a noble edifice cannot be selected as one would choose wall paper. The building as a whole must be studied, its particular excellences must be accentuated and brought out and all its parts harmonized and coördinated. This requires a special treatment for nearly every square foot of surface. Since colors lose their depth and brilliancy when seen at a distance,

and since the peculiar gradations of light and shade are nowhere the same, and since the effect of colors is changed under electric light, every church presents its own problem and must be given individual study. Hence the avoidance of everything that tends to commercialize decoration, or to make it possible to pick ornamentations from a catalogue.

Plan Ahead.

When the church itself is designed, a comprehensive and coherent scheme of decoration should be considered by the architect, which can be carried out gradually by real artists as the means of the congregation permit. The tumultuous rush of Western life manifests itself in church decoration as in other things and the majority of pastors want their churches decorated without a moment's delay, once their mind has been made up. Usually the money at hand is limited and to complete the decorations at once necessarily restricts the cost and a cheap and hasty design is of necessity the inevitable result. How much better it would be to decorate a church by degrees, one chapel at a time, as is being done so nobly and so magnificently in the new Westminster Cathedral, according as the resources of the diocese, or the piety of individuals, make it possible; or decorate the transept, or ceilings, or an aisle, and leave to another generation, if necessary, its proportionate share of the glory and the burden of carrying on the work. There is a further advantage in this—the edifice will be a growing thing and successive individuals can add their quota to the general perfection of the edifice, without feeling that everything has already been done. To place all the burden on a few, and leave nothing at all to posterity in the way of beautifying the house of God is to deprive succeeding ages of a blessed opportunity.

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THE APOSTOLATE OF DAILY COMMUNION.

THE Decree " Sacra Tridentina Synodus " of 20 December, 1905, has for the most part met with an enthusiastic and zealous furtherance on the part of clergy and laity alike. Especially has the provision of section six, that " parish priests, confessors, and preachers should frequently and with great zeal exhort the faithful to this devout and salutary practice ", received ready and willing obedience. In countless parish organizations, schools, and convents, priests and religious have labored unceasingly to bring about a verification of Père Lintelo's utterance at the Eucharistic Congresses of Tournai and Metz that " daily Communion is the normal regime of the Christian in the state of grace ". The Apostleship of the Press has been well served by Fathers Lintelo, Zulueta, Antoni, and others whose books have passed through repeated editions and translations in many lands, while the Eucharistic League in England, and its kindred organization in the United States, have received a charter and an inspiration in the Decree of that Sovereign Pontiff who proposes through the Eucharist to renew all things in Christ.

Side by side with this enthusiastic reception, however, there has been manifested in some degree a spirit of opposition, unvoiced perhaps for the most part, but none the less surely felt. The Decree was momentous, it was epoch-making. On its disciplinary side it seemed to be subversive of centuries of established usage, and certainly contradicted the opinions expressed by the most eminent theologians and doctors of the Church as to the dispositions requisite for frequent Commun-

ion. And since prejudices inherited or acquired, particularly when associated with religious observance, are not readily set aside, a not inconsiderable number of pastors and parents have set themselves against the spirit of the Decree, if not by active opposition at least by the quiet force of inert conservatism. It was in reference to this silent opposition that His Eminence the Cardinal Archbishop of Cologne wrote under date of 14 January, 1911: "It is a sad truth that this decree as well as the one on first Holy Communion finds passive resistance where it should be welcomed and enforced most of all."

We may believe nevertheless that this opposition is daily growing less. The fire cast upon the earth has been so well kindled that it is bound to leap all artificial barriers of prejudice and conservatism. With the older generation, it may be, the spirit of the Decree will never meet with universal acceptance. But the Church of God is not of yesterday or to-morrow. In the rising generation, in the children of to-day, lies the hope of the future. These little ones of Christ, whose pure hearts have been defended from infancy against the powers of evil, accustomed from earliest years to this daily and supersubstantial Bread, inexperienced in the prejudices and rigorism of their elders, will become in a few years the priests and religious, the fathers and mothers of the Catholic world. Surely we may be pardoned for seeing in the next generation that kingdom of Christ on earth for which our Lord taught us to pray! It would assuredly be an error to restrict the apostolate of daily Communion to the young, but it is among them that we look with the most assured hope for its widest spread and easiest acceptance. Among the elders, daily Communion is an ideal to be earnestly striven for, even though we must be content for the most part with the half loaf where the whole is denied us. But among the children of our schools and parishes, we may preach daily Communion fearlessly and without gloss "as the normal regime of the Christian in the state of grace".

It must be insisted on before all else that the Decree urges daily Communion upon all; hence daily Communion is to be preached fearlessly by every priest permeated with its spirit. Although the Decree itself is erroneously referred to by some

as " the Decree on Frequent Communion " it should be noted that the Sacred Congregation of the Council issued it under the title "A Decree on Daily Communion " (" Decretum de Quotidiana SS. Eucharistiae Sumptione "). The old sophism, persisting in some quarters even to the present day, that the faithful must be prepared for the daily reception of the Eucharist by a gradually increasing frequentation, is contradicted in the Decree itself, which cites with approval the opinion of the Fathers that " there is no precept of the Church which prescribes more perfect dispositions in the case of daily than of weekly or monthly Communion ". In this connexion the only danger and one which seems sufficiently remote would be an undue pressure upon the individual conscience. With this single exception, the priest truly in accord with the spirit of Christ and of His Church will lay aside all personal prejudices and the consideration of all incidental difficulties to urge in public and private the practice of daily Communion, particularly among the young. Thus will the little ones of his flock be entrusted at the outset of their journey through this world to the protecting arms of the Good Shepherd; thus will their awakening passions be calmed by the voice of Him who said to the winds and the waves: " Peace, be still! " and thus too will his own heart share with God and man the joy and consolation at the sight of a chaste generation.

We dwell particularly on the necessity of fostering this holy practice among children; not that it is to be restricted to them, but because it is most readily begun and propagated there, and because their good example will most readily spread to their elders. Hence it may be opportune to consider the best means of exercising this apostolate. These means we deem to be exhortation and organization.

EXHORTATION.

Of this exhortation the most intimate and at the same time the most efficacious, since adapted to the peculiar needs of the individual soul, is undoubtedly personal guidance in the confessional. Of such private exhortation no more need be said than that the confessor thoroughly permeated with the spirit of the Decree will find abundant opportunities to bring chosen souls to a closer union with their Divine Spouse, weak souls

to the fountain of grace and strength, and sinners to the feet of Him who forgave much to the Magdalene because she had loved much.

Under section six the Decree, after enumerating the spiritual advantages flowing from the reception of the Eucharist, lays down the following precept: "Therefore, parish priests, confessors, and preachers, in accordance with the approved teaching of the Roman Catechism (Part II, Ch. 4, n. 58), are frequently and with great zeal to exhort the faithful to this devout and salutary practice." This citation from the Catechism of the Council of Trent seems to have received but scant attention from commentators on the Decree. It may be useful, therefore, to quote the passage here in connexion with a consideration of this section.

> Therefore it will be the part of the parish priest frequently to exhort the faithful that, as they think it necessary *every day* to afford nourishment to the body, they should also not neglect *daily* to feed and nourish the soul with this sacrament; for it is evident that the soul stands not less in need of spiritual than the body of natural food. And here it will be most beneficial to recapitulate the immense and divine advantages which, as has been already shown, we derive from the sacramental communion of the Eucharist. The figure of the manna is also to be added, which it was necessary to use *every day*, in order to repair the strength of the body (Exod. 16: 21 ff.); and also the authorities of the holy Fathers, which earnestly recommend the frequent participation of this sacrament; for the words: "Thou sinnest *daily*, receive *daily*," are not the sentiment of St. Augustine alone, but also, as any one upon diligent inquiry will easily discover, the sentiment of all the Fathers who wrote on this subject.

The Catechism of the Council of Trent, while not of course possessing the supreme authority of the Council itself, may justly be supposed to express its mind. And how clear that mind is in favor of daily Communion we may gather from the above passage. In this short extract the expressions "daily" and "every day" occur no less than five times. The analogy drawn from the daily nourishment of the body by corporal food, the well-known figure of the manna in the desert, of which "every one of them gathered in the morning as much as might suffice to eat", and the explicit exhortation of St.

Augustine to daily Communion which is declared to be the unanimous teaching of the Fathers, assuredly justify the opening words of the Decree " Sacra Tridentina Synodus ".

Here then is clearly given, both by the Catechism of the Council of Trent and by implication in the Decree of the Holy Father, a wealth of material from which the preacher may draw inspiration for his public exhortations to daily Communion. They are, as outlined above, 1. the analogy of corporal food, 2. the inestimable advantages of sacramental Communion, 3. the Scriptural prototypes, as instanced by the manna, 4. the teaching of the Fathers.

The analogy of corporal food is well made the basis of all explanation concerning the nature of this Sacrament. The mind of Christ Himself is clearly in accord with this manner of exposition. The petition of the Lord's Prayer, " give us this day our daily bread ", has been referred by the interpretation of all the Fathers to the Sacrament of the Eucharist; and the outward and visible sign chosen by Christ to veil this mystery is significant of corporal nourishment. Even more clear was His own explicit teaching in the Synagogue of Capharnaum. It was here the multitude found Him after their hunger had been satisfied and their bodies refreshed by the multiplication of the loaves and fishes. Christ therefore strove to raise their minds from the thought of corporal food to an understanding of " the true bread from heaven": "Amen, amen, I say to you, you seek Me not because you have seen miracles but because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting which the Son of Man will give you. . . . I am the Bread of Life, he that cometh to Me shall not hunger and he that believeth in Me shall never thirst . . . and the bread that I will give, is My flesh, for the life of the world ".[1]

The priest may well follow the example of his Master and by a hundred simple comparisons show the resemblance between the food of the body and this Food of the soul. Such resemblances are easy of illustration and possess the advantage of being adapted to the understanding of all. For as

[1] John 6:26-27, 35, 52.

corporal food strengthens the body when it is weak, refreshes it in periods of weariness and exhaustion, passes into bone and tissue to build up the body to the stature of perfect manhood, and finally affords a daily repeated pleasure in the satisfaction of its needs, so does this Divine Banquet nourish and refresh, upbuild and satisfy the Christian soul. By these considerations will his hearers be brought more and more to a desire for the daily reception of this spiritual Food.

"The immense and divine advantages" which flow from sacramental Communion are enumerated and explained in this chapter of the Roman Catechism. The first advantage of which mention is made is *the remission of venial sin.* This point explained and dwelt upon will be of value particularly to that large number of timid souls who seek to multiply unnecessary confessions, to the annoyance of the pastor and the disquiet of their own souls. Let it be made clear that only sins certainly mortal are a bar to the reception of the Eucharist; that through sincere contrition and the healing grace of this Sacrament the soul is cleansed from *doubtful* mortal sins and the venial faults and imperfections inseparable from our daily lives. When this doctrine is once understood and put into practice by the faithful, probably the greatest difficulty which impedes pastors from furthering the apostolate of daily Communion will be removed.

The Eucharist is further referred to as *an antidote for sin and a shield against temptation.* The Decree itself is explicit in calling attention to this advantage of Holy Communion and cites the words of the Council of Trent which call the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins". These considerations should be powerful with that class of Christians who possess more good will than strength of character. The lives of these are made up of alternating periods of penitence and relapse into sin, and only too often a false sense of shame and unworthiness postpones their recourse to the only remedy which can save them from themselves. Even in those extreme cases where frequent and discouraging relapses into mortal sin follow upon daily Communion, such unfortunates are not to be debarred from the Sacrament, provided only they regain the state of grace through sacramental absolution. On

the contrary, no souls are in greater need of this divine antidote, for, as Fr. Zulueta quotes from St. Cyprian: "It is all very well to call out to souls: 'Struggle on, fight, be brave!' —but that does not suffice. One must arm them, support them, make them strong and victorious by clothing them with the protecting armor of the Body and Blood of Jesus Christ."

Pastors are next enjoined to explain to the faithful *the peace and tranquillity of soul* which is a further consequence of Holy Communion. This peace which the world cannot give proceeds from Him who brought peace on earth to men of good will and who greeted His own with the salutation "Peace be to you!" A loving invitation is to be extended by the pastor to the needy, the destitute, the suffering, the toiling, and the bereaved in the name of Him who said: "Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos". For those to whom the world has nothing to offer but neglect, and life itself extends no hope of betterment, this surely should be a powerful motive for sacramental union with Jesus Christ. From this union, daily repeated, with One who was poor and in labors from His youth, and who died the despised and rejected of men, will spring up an abiding hope of that other and eternal union "when God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow".

Finally, *the happiness of sacramental union* "is to be expounded to the faithful by pastors who, when reviewing the life and words of Christ in the Gospel, show that if we esteem them most happy who received Him beneath their roof during this mortal life or were restored to health by touching the hem of His garment, we should judge ourselves happier still, since, into our souls He deigns to enter, clothed as He is with unfading glory, to heal all our wounds, to adorn us with His choicest gifts and to unite us to Himself."[2] Thus the zeal of those pastors is justified who make every sermon in part at least an appeal for more frequent Communion, and draw from every Sunday's gospel the lesson of more intimate union with Jesus in the sacrament of love. For as every gospel concerns itself in some way with Christ's intercourse

[2] Part II, Ch. 4, n. 52.

with men on earth, so can the preacher draw an easy application by urging that continued sacramental intercourse and free approach to Him whose delight is to be with the children of men.

Thirdly, the Scriptural prototypes of the Eucharist of which the Catechism selects the obvious instance of the Manna, afford opportunity for much interesting and salutary exposition. These tales with their simple and obvious applications give to preachers and catechists an easy means of bringing to anchor the wandering attention of childhood. Moreover, this manner of exposition has the sanction of Infinite Wisdom who "except in parable opened not His mouth". Besides the story of the Manna (Exod. 16: 11) we may cite The Tree of Life in the midst of Paradise (Gen. 1: 9), the food offered by the angel to Elias which he ate "and walked in the strength of that food forty days and forty nights unto the mount of God" (III K. 19: 4), the bread which sustained Daniel among the lions (Dan. 14: 32), the Ark of the Covenant (Exod. 25), the Paschal Lamb (Exod. 12: 5), and the various sacrifices and ceremonies of the Old Law. These and similar passages yield excellent results when narrated by those who possess in some degree the gift of story telling and are particularly useful for the catechism class or the short sermon at the children's Mass. If the application is made clear and the narrative vivid, they are more likely to impress the child than much doctrinal instruction.

The writings of the Fathers are the fourth and last source of material mentioned by the Catechism. Such an appeal was characteristic of an age when the Reformers sought to show from the testimony of antiquity that the Church of Rome had departed from her earlier traditions. If the names of Ambrose, Jerome, and Chrysostom carry little meaning to the congregation of to-day, it is much to be regretted. At least, the general fact of this practice of daily Communion in the early Church, backed by the testimony of the Fathers, cannot fail to impress those who still feel misgivings on a teaching which seems to contradict the beliefs of a lifetime. Moreover, for striking illustrations and forceful similes, for fervent appeals and compelling arguments, for the spirit of faith and love and devotion toward the Body and Blood of Christ,

the preacher can find no loftier or more inspiring models than the homilies and commentaries of Chrysostom and Augustine and Cyril of Alexandria.

ORGANIZATION.

To secure permanent and far-reaching results in the apostolate of daily Communion, some definite plan of organization may with advantage supplement the exhortation recommended in the Decree. The importance of organization needs no special argument. The splendid work of the various temperance societies, the sodalities, the Apostleship of Prayer, the Holy Name Society, and the League of the Sacred Heart, affords conclusive evidence of the efficiency of corporate union. With permanent organization, the foundations are laid deep and the work is enduring; without it the effects are transient and likely to pass when the initial impulse has ceased. Thus we may conceive of a zealous pastor securing among his parishioners by earnest appeal and unflagging energy a large proportion of daily communicants. He gives way at length to a successor, a pious and well-meaning man, but lacking in personal force and the qualities of leadership. Undoubtedly the good already effected will endure for a time, and, with the more devout members of the flock, the effect may be permanent. But it will in all likelihood cease soonest where it was most important that it should endure, that is among those weaker souls who require the assistance not only of the supernatural but of the natural as well. Had the zeal of the original pastor been conserved and its effects perpetuated by some form of organization, his successor would have found ready to his hand an easily wielded power to carry on the work begun. Change the situation from the comparatively stable membership of a parish, to the shifting and inconstant attendance of the parish school, and the need for organization is even more apparent. The effect of personal appeal is transient and directly proportional to the qualities of the leader; organization on the other hand, though not dispensing with this guiding power, has a sheer force of its own which multiplies efficiency a hundred-fold.

The first requisite for an organization of this kind has been found by experience to be simplicity. The single condition

of membership should be the reception of Holy Communion every day, or at frequent and definite intervals. Hence it should be sedulously kept free from any obligation to other pious practices, such as the recitation of certain prayers or the performance of certain works of zeal. Where these are mentioned, such as the daily recitation of the indulgenced prayer of Pius X for the spread of daily Communion or the circulation of books and papers recommending frequent Communion, it should be understood that these additional practices are proposed only by way of counsel and are not essential to association.

Of course membership in such an organization involves a pledge to a definite practice of frequent Communion, a pledge, it should be carefully pointed out, in no wise binding under pain of sin. It may be objected that the extreme simplicity of such an organization is in itself an element of weakness, a weakness arising from the fact that members held together by no strong external forms will readily forgo their pious practice. This difficulty has been anticipated and a seemingly effectual remedy provided. The pledge of membership should be definite, both for the frequency of reception and the tenure of the obligation. With this definite "time-element" introduced, the proportion of purely nominal members should become a negligible factor of the whole enrollment.

We have outlined above with some modifications the plan of an organization existing to-day in France. It is known as "The League of Frequent and Daily Communion," has the approbation of ecclesiastical superiors, and is mentioned with approval by Père Julius Lintelo in his book, *The Eucharistic Triduum* (p. 187). It may give additional weight to Père Lintelo's authority in all matters pertaining to the spread of frequent Communion, to recall the fact that at the Eucharistic Congress at Metz, Mgr. Dubois declared on the authority of the Cardinal Legate who empowered him to speak his mind, "that Père Lintelo was, of all the writers on frequent Communion, the one whose works best reflected the thought and desire of the Holy Father".

As a matter of information and suggestion to priests in this country who may not be acquainted with this particular organization, we subjoin a translation of the Statutes of the League.

STATUTES.

1. The League of Frequent and Daily Communion has been instituted to honor the Sacred Heart of Jesus who in the excess of His love has given us the Blessed Eucharist to be the daily bread of our souls.

2. The League is made up of good Christians who undertake, though not under pain of sin, to communicate during a definite period as often as possible, "according to the desire of our Lord Jesus Christ and His Church". There are three degrees.

3. Promoters are to be appointed who will enroll the members, give "letters of convocation", and make whatever reports may be necessary.

4. Once a month the Father Director will call the members together for Mass and instruction.

5. Every day the members will recite the indulgenced prayer of Pius X for the spread of daily Communion. After each Holy Communion let them not forget to pray for their fellow members and for the Church and the Holy Father.

6. Let them become zealous apostles of frequent and daily Communion, encouraging one another to this holy and profitable practice; let them send the little children to the Holy Table as soon as possible; let them try to gain new members for the League and help the circulation of books and papers which recommend frequent Communion.

7. Finally the members of the League should remember that they are not recreant to their engagements if by some accident they omit one or other of the Communions which they have promised, and that consequently they are not deprived of the spiritual favors attached to the League.

Pledge.

I, NN, in honor of the Sacred Heart of Jesus and to secure the blessing of His holy Mother, for the Church, for the Sovereign Pontiff, for myself and for those who are dear to me, promise during (the next year, the next six months, the next three months, the next month) to receive Holy Communion (once, twice, seven times) a week.

Other plans of organization along similar lines are flourishing in many Catholic colleges and high schools in our own country. Moreover, to encourage the widespread observance of the provisions of this Decree as well as those of the *Quam singulari*, the Holy Father has by Apostolic Letter dated 4

January, 1912, approved of a Union or Society for First and Frequent Communion of Children and placed it under the charge of the Congregation of the Blessed Sacrament. These societies are mentioned here only to suggest general means of promoting daily and frequent Communion as urged in section seven of the Decree. The school organizations referred to are marked by even greater simplicity than is the League mentioned above. Besides stipulating for three degrees of membership, with the respective requirements of daily, semi-weekly, and weekly Communion, care has been taken to leave the plan of organization to be modified in accordance with local conditions.

Here again the time element must be taken into account to secure a truly active membership. It is found that the more definite the self-imposed obligation is, the greater will be the likelihood of perseverance. The period of obligation should not be longer than a year, although of course it may be repeatedly renewed. One feasible plan is to issue a membership card, consisting of a tasteful and appropriate picture, on the reverse of which are to be set forth briefly the obligations of membership together with the frequency of reception and the length of time to which the recipient has bound himself in honor. The signatures, both of the member and of the pastor, will give to the whole the necessary stamp of formality. It has been pointed out that if a different picture is provided at the beginning of each year, members who persevere in their pious practice will gradually accumulate a series of devotional Eucharistic pictures, whose value will be enhanced by the fact that each represents a year in the possessor's life of close union with Christ, of great merit for heaven and, it may be, of uninterrupted perseverance in sanctifying grace.

Another excellent plan, which has stood the test of successful trial for several years, is the bestowal on the member of a badge of simple but artistic design and of some intrinsic worth, which he may retain and wear as long as he perseveres in the practice of frequent Communion. This badge is not sold or given away, it remains the property of the association, and a member is bound in honor to return it, whenever he chooses voluntarily to recede from his self-imposed obligation. By this scheme the time element adjusts itself automatically and

the pastor or director will know at any time the extent of active membership. The plans here suggested might also be combined or others adopted better suited to particular conditions, the only essential to the plan is some form of local organization.

In those places where a reasonable objection exists to the further multiplication of pious associations, these provisions could be incorporated as a special degree in some parish organization already existing,—such as the Holy Name Society or the League of the Sacred Heart. While this plan does not recommend itself as the most highly desirable for reasons already given, it may accomplish much good where a separate organization is deemed inadmissible.

Finally, it must be borne in mind that daily Communion is the ideal to be kept steadily in view and earnestly insisted upon, even though a less frequent reception is deemed sufficient for membership. We cannot ignore the fact that in many cases, owing to early hours of employment and difficulties arising from the Eucharistic fast, daily Communion is a moral impossibility and it would be unwise to restrict membership to those who are more fortunately situated. Moreover, those who are already pledged to frequent Communion are more likely to progress to a daily reception of the sacrament than those who have not accustomed themselves to any conformity with the spirit of the Decree.

THE EUCHARISTIC FAST.

Through these means therefore, exhortation and organization, assisted by the all-powerful grace of God, we may look forward expectantly to see all things renewed in Christ by the universal and daily reception of Holy Communion and eagerly await the practical verification of Père Lintelo's dictum that " daily Communion is the normal regime of the Christian in the state of grace ". One by one the obstacles to this blessed consummation are being removed, as the Holy Father has made clear the mind of Christ and of His Church through successive decrees. But it has become plain to those who are most earnestly endeavoring to further among the faithful the spirit of the recent legislation that there still remains an almost insurmountable difficulty,—the rigor of the Eucharistic

fast. Thousands of fervent souls would glady heed the invitation and partake daily of this divine banquet did not their circumstances render such a practice morally impossible. We are aware of at least one pastor who has already petitioned the Holy See for some mitigation of this strict law in favor of his own parishioners, and many others undoubtedly pray that such a favor will not be long withheld. Readers of the ECCLESIASTICAL REVIEW during the past three years must have been impressed by the strong appeal made in these columns under the signature of "S.C.B.", who has made a plea for children and for the aged; for the residents of country districts, and for the army of working people in the large cities. In fact, no class of the faithful as a class seems to be exempt from the difficulties consequent upon this strict requirement, except the fortunate leisure class. Why, it is asked, should the Church favor those already favored by fortune and allow the law to press heaviest on those who are at least in equal need of the grace of this sacrament. In praying for this mitigation we might quote the words of Christ, "My yoke is sweet and My burden light."

Only two intrinsic reasons are advanced by theologians to explain the present discipline of the Church, the reverence due to the sacrament and the danger of abuses which might follow its abrogation. In a spirit of submission to the traditions and customs of the Church, we may briefly consider whether or not in the light of present conditions some modification might be reasonably sought.

The argument drawn from the reverence due to the sacrament is undoubtedly of great force when considered solely by itself. It is indeed becoming that no material food should nourish the body before the soul partakes of this spiritual banquet; moreover, the corporal fast as an act of penance for past sins is a fitting preparation for the reception of the God of Holiness.

We say "considered solely by itself," for the question arises here whether reverence for the sacrament or the good of the faithful is to be considered of the first importance. On this point the words of the Decree are strikingly explicit. In speaking of the sacrament it declares that "its primary purpose is not that the honor and reverence to our Lord may be

safeguarded", but rather that "the sacred banquet is directed chiefly to this end, that the faithful being united to God by means of the sacrament may thence derive strength to resist their sensual passions, etc."

It is hard to conceive of an irreverence to our Lord following from the abrogation of the fast which would amount to more than a venial sin, and such, however deplorable, would not, it must be remembered, impede the grace of the sacrament *ex opere operato*. Yet our Lord has been willing to expose Himself to the irreverence of a thousand sacrilegious Communions throughout the world rather than deny Himself to loving souls. Now if all the acts of irreverence consequent on a dispensation from the Eucharistic fast would, when united together, possess infinitely less malice than a single sacrilegious Communion, should the good of souls more than compensate for the possible evil of irreverence in the one case and not in the other?

The second argument advanced against a modification of the present discipline is based on the assumption that many abuses would follow such a practice. The precise nature of these "abuses" is not made clear. If by abuse is meant the lack of fitting preparation, and the present fast is declared a part of such preparation, the argument is a clear case of "begging the question". If it be urged that the faithful will grow careless in the reception of Holy Communion when approach is made so easy, the same argument might be brought against the Decree itself, which has reduced to a minimum the necessary conditions which regard the soul. Even if we concede that in some exceptional instances an individual might slight his preparation on this account, we are again dealing purely with the effect of the sacrament *ex opere operantis* and ignoring its essential power *ex opere operato*.

Might it not be suggested that all dangers from these two sources could be guarded against by the simple expedient of leaving the law as it is, but empowering confessors to dispense in particular cases for a time (say for a month, or till the next confession), where the penitent shows an ardent desire to receive Communion more frequently, but where the fulfillment of such a desire is clearly impossible owing to particular circumstances. Surely the confessor can readily determine from

the dispositions of the penitent, whether a dispensation would be the occasion either of irreverence or abuse.

There remains to be considered the extrinsic argument of prescription, and this is perhaps the most serious of all. Theologians state on the authority of St. Augustine and the traditions of the Church that the Eucharistic fast is of Apostolic origin, though even here an exception seems to have been made for Holy Thursday, almost up to the ninth century. To abrogate a custom of Apostolic origin, although lying within the supreme power of the Sovereign Pontiff, rightly requires the weightiest of reasons. The question then is, do the reasons in the present case seem to justify so remarkable an innovation. We may respectfully think they do. We may reasonably contend that, under the present law, the majority of the faithful are precluded from daily Communion. Now, on the one hand, the desire of the Church according to the Decree is that "all Christians should be daily nourished by this heavenly banquet"; on the other hand, this desire can never be fulfilled owing to the rigor of the present law.

We may take for example that class of Christians among whom we look to see the Decree bear its earliest and most precious fruits, our children between the ages of 7 and 15. Children during these years are or ought to be in our parish schools. In cases where the church is near at hand and where Masses are celebrated at a convenient hour, daily Communion involves no great difficulties; but every parish priest can testify that the majority of school children are not so fortunately situated. In most instances there is required of them the early rising, the trip to the church, the return, a hasty breakfast, the journey to school, and a general disturbance of the family routine. For these children are not, of course, *sui juris*; they must accommodate their own daily order to the family observance. Moreover, attention has been called to the fact that owing to the frailty of their growing bodies, the hardship involved in the early rising and the long fast in the open air repeated every morning would work much harm at an age when sleep and food are almost as necessary as light and air. Would not the Church as a loving mother suffer these little children to come to Christ by modifying a law which hinders their free access?

Another class which forms a large proportion of our Catholic population is made up of working people, that is, men and women who depend for a livelihood on duties which begin at an early hour. Here again, in the majority of cases, the trip to the church while fasting calls either for double carfare or the expense of breakfast in a near-by restaurant, an expenditure which is often prohibitive. Frequently too the time of rising must be advanced as much as two hours. Thus to secure the necessary rest, the short evenings, the only time for social recreation, must be correspondingly curtailed. Experience shows that for a majority of these workers Communion at the Sunday Mass is the maximum of frequency.

In our country parishes daily Communion, even attendance at daily Mass, is generally out of the question. But we may believe that this class should be enabled to communicate at the Sunday Mass according to the express wish of the Council of Trent. Here again the difficulty of the fast obtrudes itself. Even where the Mass is celebrated at a comparatively early hour, the long journey over country roads and the late return make the necessary fast impossible. In fact, in those mission churches where the pastor's second Mass begins as late as ten o'clock, no attempt in many cases is made to distribute Holy Communion; a frank admission that under the present discipline attendance at Mass is the most that can be expected.

We have said nothing of the aged or the feeble or of the mother who must prepare the morning meal for the father of the family and the grown children as well as for the little ones preparing for school. But enough has been said, we think, to show that for a majority of the faithful daily Communion is a moral impossibility, an impossibility consequent on the strict discipline of the Church at the present time.

Whether these reasons are of sufficient gravity to justify a change in the existing law must be decided by the authority of the Church itself. By the judgment of that tribunal, our individual views must be guided. But we may remember that although the Eucharistic fast is of Apostolic origin, the reception of the Eucharist under both forms was of Divine origin, and still the Church for weighty reasons and out of consideration for the faithful saw fit to alter this practice. Thus we might argue that, as the Church abrogated a custom

of Divine origin for weighty causes, she might *a fortiori* for other powerful reasons alter an apostolic ordinance. There is justification for such action in the theological axiom, "sacramenta propter homines".

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HOW MAY WE INCREASE THE EFFICIENCY OF OUR SUNDAY SCHOOLS?

ACCORDING to the Catholic ideal, religious and secular education should go hand in hand. In consequence, Sunday schools, wherein efforts must be made to supply the religious instruction which ought to be given in the day schools, are regarded by many persons as only makeshifts. However, makeshifts though they may be, they have become firmly established and practically necessary institutions, and they may not be allowed, as makeshifts usually are, to pursue their course haphazard. They must receive such encouragement, supervision, and practical improvement as may enable them to do their work with all possible efficiency.

Now it may be said that one of the most serious obstacles to the Sunday school's efficiency lies in the following of methods at variance with those that obtain in the day school. This does not mean that our day school methods are necessarily ideal. But these latter, being observed five days in the week, have naturally come to be regarded by the children as practically essential to all real educational work; and, consequently, if the same attitude of mind toward the Sunday school is to be created and fostered, like methods must be therein employed. The Sunday school, being held, as it often is, in an environment which is unattractive and uninspiring, having to deal with a subject which is dry and hard, relieve it as you may, and having its session at a time when the community as a whole is enjoying rest and recreation, has already too many unavoidable drawbacks. Hence, others that may be banished or lessened by a change or improvement in methods should not be countenanced.

We concede, of course, that the Sunday school cannot adopt the entire method of the day school. Its peculiar nature

renders that impossible. But there are at least two points in the day school method which Sunday schools might generally adopt, with, as it would appear, considerable advantage. One is the method of lesson preparation; the other, the method of supplying the lesson books.

In the more advanced of our day schools, lessons are supposed to be prepared, as a rule, at home. This practice is accepted by every one as wholly reasonable; for the hours in such schools are short, the lessons many, and the children fairly advanced in mental development. But in the lower schools, to which the great majority of the children of Sunday school age go, time is invariably given during the school session itself for the preparation of the lesson. So generally is this regarded as an essential to the method of the lower day school, that so-called "home work" is not only objected to by the pupils, who do it only under stress of dire penalties, but it is also strenuously protested against by very many parents, who regard it as an unwarrantable imposition.

The Sunday school, however, unmindful of this unfriendly attitude toward home-work, perseveres in its practice of devoting the whole time of its session to the recitation of the lesson, taking for granted that the preparation has been made at home. Now there may have been a time when Sunday-school lessons were prepared at home. Indeed, edifying stories are told of how the good fathers and mothers of a generation now dying out, used to gather their children about them of an evening and see to it that the lessons for the coming Sunday were "gotten off by heart". But such a custom, if widespread once (and it is a question if it was ever as widespread as some would have us believe), is but very little observed in these days. Indeed, one needs not to have had a very long experience in going about among our people to realize that not only do extremely few parents think of doing such a thing nowadays, but that, in a large number of homes, conditions, material and intellectual, are such as to preclude its possibility. Consequently our children are forced to do whatever studying is done in the Sunday school itself. Now we all know that even Newton, who is said to have been able to concentrate his mind on a subject even in the midst of the greatest distractions, would find difficulty in memorizing a catechism

lesson amid the hubbub and confusion of a Sunday school in which the whole time is given over to recitation and explanation.

As a matter of fact, our children do not, generally speaking, know their Sunday-school lessons. The very word Sunday school brings to one's imagination a picture of some little fellow standing with hair falling down carelessly over his forehead, hands thrust deep into his overcoat pockets, and brows puckered as if he were making a great effort to remember something, while before him stands a neatly dressed young woman, book in hand, doing her best to make him answer by prompting him. The picture may vary in its details in different places, but the fact which it illustrates is the same practically everywhere,—our children do not adequately prepare their Sunday-school lessons. Nor can we hope that they ever will, so long as we adhere to the present method of preparation. The conclusion, therefore, is that the method of lesson preparation followed in the day school should be adopted in our Sunday schools. In other words there should be allowed during the time of the session itself a period of absolute silence during which the children shall be required to devote themselves to the study of the lesson of that day. If this be done, then may we hope that the great multitude of children who, under the present system, scarcely glance at their lesson at all, will come to the recitation with some idea at least of the matter required of them; while the children who now do come somewhat prepared, will come with still greater preparation. Also, and this is not the least of its advantages, it will afford opportunity to the teachers themselves to become familiar with the subject-matter of the lesson,—an advantage which, under the present method, is not always secured.

The amount of time that such a practice would require would naturally vary according to the length of the lesson. But in Sunday schools having a session of an hour's duration, the lesson ought not to be made so long as to require more than twenty-five minutes for study on the part of a child of ordinary ability. Such an arrangement would permit of twenty minutes for recitation; and this is sufficient. To allow forty-five minutes for this purpose, as is now the custom in

many of our Sunday schools, is a sheer waste of time. Fifteen minutes would thus remain for an instruction. Where more than an hour is devoted to the session (and surely one hour and a quarter once a week, cannot justly be said to be too much), the lesson and the corresponding period for study might be proportionately lengthened.

The second point in the day school method which might be adopted with advantage in the Sunday school is the practice of providing lesson-books. The practice of supplying text-books free to the children is very wide in our day schools. For a time our parish schools refused to fall in with the practice, but finally, on account of the large number of parents who made the burden of purchasing books an excuse for sending their children to the public schools, they were forced to do the same. Undoubtedly, the parish schools generally will be compelled to furnish free text-books when the public schools of the sections in which such parish schools are located adopt the practice, as unquestionably they will do in the course of time. Now as a result of this practice the people, whether rightly or wrongly, have come to regard the receiving of all school books free as a sort of natural right; and they look upon the paying for them as an unwarranted burden, if not an injustice. Notwithstanding this attitude, our parishes still adhere to the practice of requiring parents to pay for the lesson-books of the Sunday school. With what results? First of all, it places the Sunday school in a very unfavorable position. Then again it occasions much of the regrettable willingness of parents to accede to their children's pleadings to be allowed, after Confirmation, to discontinue Sunday school altogether. For the expense and trouble of keeping their children supplied with books (which on account of rough handling are but short-lived) or, on the other hand, the humiliation of being regarded as objects of charity, if their children do not pay for the books like other children, is an argument which can easily put to rest any qualms that might arise in the parents' minds on the score of the early completion of their children's religious education. And finally, entailing as it does the retention of the lesson-books by the children, and the consequent bringing of them to Sunday school every Sunday, it gives rise to the very annoying and very prevalent

habit of children appearing in the Sunday school without their books. Some children lose their books, and are very slow to purchase new ones; others mislay them and cannot put their hands upon them when the time for Sunday school arrives; others still really forget them; whilst others, mostly the boys, purposely forget (?) them, because forsooth the bringing of them would require the returning home after Sunday school is over, when the chestnut grove, or the skating pond, or the birds' nests are in the very opposite direction, or because boys just hate to be seen carrying lesson-books to Sunday school. That boys dislike carrying books to Sunday school may be appreciated by anyone who has observed them as they come along, cramming the books into their pockets (much to the detriment of the books) or diverting attention from their true character by using them as instruments with which to strike their companions. Now this practice of appearing without Sunday-school books is very deplorable,—deplorable, not only because, as a consequence, the children are not in a position to be able to devote themselves to the study of their lessons, but also because it gives rise to much of the disorder and confusion that now exist in many Sunday schools. For the child without a book, having nothing to take up his attention, not only gets into mischief himself, but also leads those about him into mischief.

The remedy for many of these evils, if not for all of them, would be the adoption of the day-school method of supplying the lesson-books gratis,— at least, the higher grade lesson books, which are more substantially bound, and cost more. This is especially true if the practice were adopted in conjunction with the day-school method of allowing time for study during the session of Sunday school. If both of these methods were adopted, the books might be placed in the seats before Sunday school opened and taken up after dismissal. Nor would this course render home study impossible, since those who wished to do so might purchase copies of the lesson-books for themselves; and no doubt it would be found that as many would thus purchase copies voluntarily, as would study at home even if the purchase were compulsory for all. As to the objection that the supplying of books would be too heavy a burden, it might be said that the expense would not

be so great as at first might appear, since books so used would last for a great many years, serving one class after another. Besides, if we consent to bear the burden of supplying secular text-books, should we not be equally willing to supply lesson-books for religion?

However, the providing of free lesson-books and of a time for study during the session, though calculated to improve conditions greatly, would not of themselves enable the Sunday school to do its work with all possible efficiency; for besides the obstacle of inadequate method, there is another and even greater obstacle, viz. the lesson-book itself. That there are serious shortcomings in the lesson-books now actually in use in our Sunday schools is so universally acknowledged as to make their enumeration unnecessary. But what would be useful, especially at a time when in consequence of our Holy Father's recent decree, so many new lesson-books are constantly appearing, would be a statement of the qualities that should be possessed by an excellent and really useful lesson-book—a lesson-book that would be an important factor in producing the highest degree of efficiency. To do this is by no means an easy task; nor may such a statement be made by any individual with the expectation of satisfying everybody interested. But many such statements have been made; therefore, encouraged by this fact, I proceed boldly to mention some of the qualities that to my mind should be found in a Sunday-school lesson-book.

It is necessary to recall at the outset, that the lesson-book of which there is here question, is one that is intended for the Sunday school,—and for the Sunday school *as it is* and as in all likelihood it is to continue to be, but not for the ideally perfect Sunday school. This is of great importance, because entering into the constitution of the Sunday school are certain peculiar conditions which have a powerful influence in determining just what character the lesson-book shall take. Indeed, it may be said that the failure to take these peculiar conditions into sufficient consideration is one of the chief reasons for the shortcomings of many of the Sunday-school lesson-books now in use.

In the first place, one condition which may be said to have the greatest influence in determining the character of the

lesson-book is the lack of fitness of the young men and women who teach in our Sunday schools. Be it remembered, no reflection on the good will and moral character of the Sunday-school teachers is intended. On the contrary, our Sunday-school teachers are a noble body of young men and women to whom too much praise cannot be given for the sacrifices they make, and for the beautiful example of zeal and devotion to the interests of Holy Church they give in coming Sunday after Sunday, year in and year out, to fulfil the trying and often ungrateful task of instilling into the hearts of our children a saving knowledge of the truths and inspirations of our holy faith. The lack of fitness spoken of refers to their want of training in the art of teaching religion. That our Sunday-school teachers lack necessary training will hardly be denied; no, not even in the case of young women who have received a normal school training. Normal school training, no matter how excellent for the ends for which it is given, does not fit a person to teach religion; for this is a very special department of knowledge, requiring, if not wholly different methods, at least an excellent grasp of the truths and precepts to be taught.

In the second place, not only are our Sunday-school teachers insufficiently trained, but practically speaking they cannot be sufficiently trained. To establish training colleges for Sunday-school teachers is practically out of the question. And even if some sort of an institute might be established, it is to be doubted whether any serious practical results would be obtained. To appreciate the force of this, one has only to read Father Feeney's recent article in this REVIEW, wherein is set forth the manner of supplying catechetical instruction to our seminarians. If the long and careful training, such as he outlines, is necessary for men with a sound foundation of theological knowledge, how can we reasonably expect to train a body of young people whose knowledge of religious matters is hardly more extensive than the short answers required of the children themselves, and who, as sad experience teaches, are constantly coming and going, here to-day and away to-morrow. Neither can adequate training be supplied by the many excellent Sunday-school teachers' guides which have appeared and are still appearing; since again practical ex-

perience makes it clear that the vast majority of our Sunday-school teachers will not take the time, even if happily they possess the necessary foundation, to profit by them. No, it would seem that in the future, at least for some years, we must be content and grateful, as we were in the past, if only the Sunday-school teachers will come regularly and faithfully, and, imparting what explanation and amplification they can, will demand and secure a good preparation of the lesson by the children.

Such being the case, it is quite evident that to produce lesson-books for the Sunday school along the lines followed in the text-books of the day schools, where the teachers are trained to explain and illustrate the matters treated, would be a serious mistake. The aim ought to be to produce, as far as possible, a lesson-book that will be *adequate in itself*, and demand, for its comprehension by the pupil, the very minimum of trained coöperation. In a word, the form in which the subject-matter is presented, and the grading, *should be adapted to meet Sunday-school conditions.*

And first, as to the form in which the subject-matter should be presented. For a lesson-book to be practically efficient in our Sunday schools it would seem that the subject-matter should be presented, partly at least, in the form of question and answer. This opinion may go contrary to that of eminent authorities who claim that the narrative form is best suited to the needs of instruction. But in support of it we say, what no one may truthfully deny, that the Catholic Religion is a very distinct and peculiar branch of instruction, with a distinction and peculiarity that come to it from its very nature and origin; and that therefore it does not submit to the application of some educational principles whose application in other branches of instruction is perfectly natural and self-evident. Indeed, we all know from actual Sunday-school experience that unless the questions and answers are written out, the teachers flounder about painfully in their endeavor to ask pointed and useful questions of their own devising; and that the children issue from the class-room with a knowledge of doctrine so vague and indefinite as to fill us with discouragement.

The written question-and-answer form may, it is true, necessitate a conciseness and economy of expression which will frequently render the full import of the statement somewhat beyond the comprehension of the child. But such a condition does not militate against the method, since it would seem to be practically inevitable in the correct statement of a religion as set and doctrinal as ours. As a matter of fact, it was not absent even from our Lord's own statements, or expositions of doctrines. Often He uttered truths which at the time of their utterance seemed only to confound and bewilder the Apostles. "These things I have told you," He said, "that when the hour shall come, you may remember that I told you of them" (John 16: 4).

And as a matter of fact, when the time did come, they did remember. So it is with children. Things which when studied in the catechism are beyond their comprehension, become, with the development of their faculties and the increase of experience, clear and intelligible. Many a seminarian in the presence of an awe-inspiring array of theological questions, has been grateful for the concise and definite statement of doctrine which he learned from the little catechism of his Sunday-school days.

The catechetical form, however, though most desirable, may be rendered valueless and even an impediment in Sunday-school work if it is rudely and clumsily constructed. Indeed, the rude and clumsy manner in which it is constructed in a number of catechisms now in use may be said to be responsible for part at least of the opposition to the form itself, and for much of the inefficiency of those catechisms. No, to be of any material value the questions and answers must conform to certain universally accepted principles of pedagogy. These principles have already been pointed out, some here, some there, by different catechists; but, in view of their absence or partial omission in some of the lesson-books now actually appearing, I feel that a restatement of a few of the more important ones may be neither inopportune nor undesirable.

First of all, then, as the questions of a Sunday-school lesson-book are designed to impart information rather than to test knowledge, they should be teaching rather than testing questions. In other words they should be so framed as to create

the impression in the child's mind that in answering them he is really imparting information, not simply passing an examination. Again, they should be so framed as to arouse the child's interest. Now interest in a general way is centered about things of direct observation, prompting the question *What?*—or in things of reflexion and reasoning prompting the question *Why?*—or *How?* Hence, as far as possible, the questions in the lesson-book should begin with such words. Still again, they should be constructive in aim, being framed about beginnings or stages of knowledge already formed within the child's mind, and calculated to bring the lesson another step, or stage, forward in its progress. In the execution of this principle, however, care should be taken that the beginnings and successive steps that have been made, have been really made *in the mind of the pupil.* Only too often they are made in doctrine, or in useless progress, page after page, through the lesson-book, without any corresponding advancement in the child's knowledge. A progress easily made by the trained theologian is not so easily made by the child's mind. Another point to remember is that the questions should be so definite as to exclude alternate answers. When they are so loosely constructed as to admit for response the answer belonging to the question next following, as is sometimes the case in our catechisms, there is a failure to "strike fire", and the pupil is left with a blurred impression which can never make for accurate knowledge. And finally, the questions should be short and of simple construction. Children are incapable of following the meaning of a long or involved question. The effect of such questions is either no knowledge gained by the child, or at best a confused knowledge.

Now as to the answer, its chief qualities are that it should give just what is asked for in the question, and no more; that it should be simple, avoiding involved phraseology and parenthetical clauses; and that, as a general thing, it should repeat the question. It is known, of course, that this last quality has been seriously opposed by eminent catechists. Nevertheless, it would seem to possess advantages that make its retention highly desirable. How often, for instance, in conversation, do we not find a man, having been asked a question whose answer he does not immediately remember, or does not care

to give, slowly repeating the words of the question. We say, in the vernacular, that "he is sparring for wind," and we know that he is trying to secure time to think of the answer or to invent an evasion. Thus the practice seems natural, taking the place of hemming and hawing, but with this other great advantage, that it really does for the person questioned, what a little run does for one who is going to jump—it gives an impetus, a momentum. Moreover, besides this natural reason in its favor, it has also the very practical one of making the answer a complete categorical statement. And this is of utmost value in Sunday-school work, for as a rule the children throw themselves into the memorizing of the answer without so much as even looking through the question, with the result that if the question is not contained in the answer, they obtain only tail-ends of information without knowing to what "heads" they belong. The objection that such a practice makes the answer too bulky loses much of its weight, if it be understood that answers which are very long (and this ought to happen but very rarely, and then only in matters whose verbal arrangement is not very important) need not be memorized word for word, but may be given in substance. Answers to be thus given might be designated by the use of special type. This use of special type however should not be over indulged in; for instances can be cited where its abuse has served to render the page very unattractive, and thereby has greatly interfered with the lesson-book's efficiency.

The adoption of different types, however, and the observance of pedagogical principles, though calculated to benefit exceedingly the catechetical form, will not render that form capable of adequately supplying instruction to the child. Even the most perfect catechetical form is hardly more than the skeleton of an instruction. It requires for its complete and satisfactory rounding out the flesh and blood of explanation and illustration. But in Sunday schools this explanation and illustration as a rule can not be given by the teachers on account of their lack of adequate training; and neither may it be given regularly by the priest, because his many duties may demand his presence elsewhere than in the Sunday school at the time when the instruction should be given. Besides, the many divisions of the Sunday school may render it im-

possible for the priest to appear in all the class-rooms. Hence the only practical way of giving instruction and explanation is to incorporate them in the lesson-book itself. If this were done, each Sunday's lesson would consist of two parts—one catechetical, the other, narrative—each dovetailing into and rounding out the other. For the best results the different parts might be so printed that when the lesson-book be opened, the catechetical part might appear on the right-hand, and the narrative on the left-hand; the length of the lesson, the character of type, and the rest being selected so as to enable each part of the lesson to be completed on a single page. Catechisms already exist wherein this method of presenting the Sunday-school lesson has been carried out. However, even these lesson-books, not to speak of the defects of the catechetical part, have this against them, that their narrative part is either so poorly written as to try the children's patience, or it is so technical as itself to require development and elucidation. This narrative section, if it is to be at all effective, should be written with a view to making the subject-matter attractive and interesting, keeping it all the while within the powers of the child's comprehension. Confessedly, our Catholic catechists have much to learn in this line from such non-Catholic writers as Dean Hodges, Beatrice A. Ward, and Mrs. Montgomery.

The question as to the part that pictures and maps should play in the efficiency of the Sunday-school lesson-book is an old one, and it need not be dwelt upon at this late day. A word or two may be permitted, however. As to pictures —a few well printed and really informing pictures, properly placed in the midst of the text which they are intended to illustrate, are of far greater value than a large number of vilely printed ones placed here and there with little or no application or reference to the printed page opposite or adjacent to them. As for maps, it may be doubted also whether they are of any practical value when gathered together at the beginning or close of a book. To be really serviceable they should be placed in the midst of the text which they are intended to assist or make clearer to the child, and their applicable and illuminating qualities should be brought pointedly to the pupil's attention by means of direct questions

printed beneath them. In this as in other matters anxiety to keep down the price of the lesson-book has been responsible for some of the inefficiency of Sunday-school work. Unquestionably our lesson-books should be low-priced, but not so low as to sacrifice all attractiveness in printing, illustrating, and binding, since these are real factors, though secondary in Sunday-school efficiency.

Now we come to the second point which has been declared above to be important in the advantageous adaptation of the lesson-book to Sunday-school conditions, viz. the arranging of the subject-matter or grading.

In the first place it may be stated that the chief desideratum is to accommodate the grading of the Sunday school as nearly as possible to the grading in the day school. Sunday schools as now existing in many, if not most of our parishes, make but little attempt at grading; and even where that little is attempted, the grading of the day school is only distantly kept in view. The reason for this is not immediately apparent; but possibly it may be due to the fact that practically all of the lesson-books now in use are moulded on a form that was made before the present systematic grading came into widespread and universally accepted existence. That a grading of Sunday-school work which would be in harmony with the grading of the day-school work could not fail to be beneficial, few, I take it, will deny. Now to effect such a grading ought not to be very difficult, since the time that a complete Sunday-school course ought to take is practically the same as that now covered by the primary, grammar, and high-school courses of our day schools, that is, about twelve years.

In this work of accommodating the Sunday school to the grading of the day school, there should be, as it would appear, a separate Sunday-school book for each corresponding year of the day school; each book being divided into as many lessons as there are Sundays on which Sunday school is regularly held, viz. about thirty-eight. Of these twelve books, the first eight might be taken up with the matter now covered by the ordinary catechism, that is with the elementary treatment of Christian Doctrine. The last four might be given over to a comprehensive consideration of some leading subjects. Though occupied with the matter now treated in the accepted

catechism, these first eight books would not be occupied with it in quite the same way. In practically all of the lesson-books in common use the treatment of the matter follows the plan of the scholastics. But this plan, while correct theologically, is defective from the child's point of view. Without attempting here to outline a detailed course, it may be said in a general way that in the arrangement of the matter, the point to be kept in view should be not the scientific, scholastic order, but the child's point of contact, and the steps he is expected to take in religious life and experience. One can readily see how in such a proceeding the order of many things would have to be changed.

As to the arrangement of the matter for the last four years any plan that would furnish a comprehensive grasp of religious doctrine, and systematize and broaden out the information already acquired in the earlier grades, would be satisfactory. For example, the first year might take up the story of man's need of a Redeemer and the world's preparation for His coming, laying special stress on the history of the Jewish people; the second year might deal with the life and labors of our Lord; the third, with the rise and development of the Christian Church; and the last with the Church's ritual and ceremonial. This outline would seem to make no provision for the study of the Scriptures; but as a matter of fact it does make provision, and, as it seems to me, in the most practical way. In the present scheme of Sunday-school work, acquaintance with Scripture is obtained solely from the study of a separate volume of Bible History. The catechetical lesson-book itself scarcely refers to it at all, not even in such intimately Scriptural chapters as those dealing with our Lord's life and mission. Now judging from the widespread ignorance or confused knowledge of Scripture that exists amongst our laity, it may be reasonably doubted whether these Bible histories are of any real practical value. Indeed it would seem that to be practically serviceable to our children, Scripture should be studied not as a separate subject, but as the companion and intimate associate of doctrine. And this should be done, not by a Bible history, much less, I would say, by directing the children to the Bible through the (to the children) meaningless, if not hated, hieroglyphic method of

chapter and verse, and abbreviated name of book, but by incorporating the sacred narration as an integral part of the lesson-book itself. This is just the method that the scheme outlined above makes possible.

According to this scheme Scripture passages during the first eight years might be found in the current narrative in a great many of the lessons. Thus at the end of the period a large number of beautiful passages would have been read in the very words of the Testament,—and read in connexion with some definite moral lesson or doctrine of which they are the support and illustration, and in connexion with which they would be remembered.

However, it is during the last four years that the great advantage of this scheme for the acquiring of a Scriptural knowledge would be experienced. Scripture is so intimately associated with the subjects suggested for study during those years that the reading of it might naturally be made a part of the regular class work. This reading might be provided for, not by incorporating selected passages in the accompanying current narrative in the catechetical part, as in the first eight books, for in these more advanced matters the narrative part could be very profitably taken up with other explanatory and illustrative material. Nor by sending the children to a Bible, for children do not care to consult separate books. It would seem to be better to include the desired sections of the Scripture in the lesson-book itself, as a sort of appendix. For example, the whole of the four Gospels might be printed as an appendix, or second part, of the volume for the second year,—a year devoted to the study of the Life of our Lord. A reading of the Gospels could be secured by asking questions in the catechetical part whose answer would simply be a direction to a certain page and paragraph of the appendix, wherein the applicable and apposite passages of Scripture would be found. One can readily see, for instance, how many passages of the Gospels would be read in this way in connexion with such a subject as in the miracles of our Lord. In the same way, large sections of the Old Testament and of the Acts and the Epistles might be incorporated as accompanying appendices to the books of the first and third years, whose catechetical part would treat respectively of the world's preparation for Christ's coming and the rise of the Church.

That the scheme here suggested is not mere fancy may be appreciated from the fact that in a large part it has been actually carried out, and with satisfactory results. That it should meet with general endorsement however, or indeed that any of the suggestions herein brought forward should meet with general endorsement, is not expected. If this paper does but lead to wiser and more enlightened suggestions, it shall have well fulfilled its aim, which is to see whether something may not be done to increase the present efficiency of our Sunday schools.

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ROMANESQUE ART.

Studies in Christian Art for the Clergy.

THE fierce clash between the pagan civilization of Rome, relying upon the strength of its ancient traditions, and the vigorous forces of Christianity which engendered in the newly-converted nations the principle of a sublime love stronger than death, produced a spark which in its gradual expansion illumined the world with the light of a new beauty. Sending forth its rays, it called into being, out of the gloom around it, the fair forms of a noble art, altogether its own creation.

Thus appears Romanesque art, a product of the Gospel which Rome alone as the centre of faith and the instructor of truth was capable of forming. With Romanesque art, Gothic art is closely allied in this sense, that both are emanations, twin sisters, of the realization of things eternal, and of the longing which they engender in the soul of him who has opened his senses and heart to them.

The beautiful plant of this twofold Christian art did not blossom into perfection all at once. It grew out of the catacombs, laboriously seeking its way to the surface; at times too it was retarded in its progress by the frosts of political interference and secular enterprise.

Italy had been the prey of barbarian factions. Peace and political order had to some extent been restored by Charle-

magne; but after his death the kingdom was divided; the feudal sovereignties became consolidated, and subsequently exercised a tyrannous power, being continually at odds among themselves, and keeping the people in poverty and wretchedness. Hence, prior to the year 1000, our popular conditions were wholly unfavorable to the development of Christian art. But gradually the episcopal sees and the abbacies, developing the sense of human solidarity, and fighting against the abuses of feudalism, create round about themselves the flourishing medieval communes.

A new life is awakened, powerful corporations of arts and trades are formed; economic affairs loom up; and the Church, which infuses every form of the new culture with her own influence, inspires and directs progress, fosters the arts, and especially architecture: the form of art which above all others illustrates the temper of society and expresses the aims of religion.

In the convents we find workshops and areas reserved for artisans in stone. The monks become the teachers of art in all its forms. Friar Theophilus of Germany dictates the *Schedula diversarum artium*, wherein he treats of the technique of painting, of stained glass, metals, the goldsmith's craft, etc. "About the year 1003," writes the contemporary chronicler Raoul Glaber, " the monks everywhere but particularly in Italy began to build churches, even though there were no need of them, for the Christian peoples vied in having the most beautiful edifices. It seemed that the world, casting off its tattered garments of old, wished to put on the fair robes that befitted the adopted children of the immaculate Spouse of Christ. The faithful built and embellished not only grand cathedrals, but also their more humble oratories."

The name by which this new art was called indicated its origin. The architecture of the convents and churches under the inspiration of a new and vivifying genius, nevertheless draws its constructive principles from the ancient Roman patterns. Like a hearth fire that had burned low, it revives at a lusty breathing, till the heavy bed of ashes glows up from beneath into a bright flame and blazes with new light. Thus the new forms adopted the old name of Rome, called itself Romanesque, or Romance, like the languages which

greened out in the guise of so many newly liberated shoots from the ancient Latin stock.

When this same art was transported to Byzantium, where it unfolded under the Asiatic influence, it was styled Byzantine; but it retained its elementary principles, derived from the art of Rome, whence it is properly classed as Romanesque.

The same style is also called Lombard, because it found its first beautiful manifestation in the region where the Lombards had settled. Another reason why it is called Lombard (not Lombardesque), is because it was largely practised by Lombard masters, who furnished Northern Italy and other countries of Europe with most beautiful edifices.

Others describe it simply as medieval art, a designation which is somewhat vague since it also includes the Gothic art.

The Saxons and the Normans, in the eleventh century, introduced some peculiar elements of their own into the Romance art; and the impetus given to art by the Crusades adds certain characteristic elements not only from Byzantine, but also from Syriac and Asiatic sources. In the course of time the distinctly Roman traditions vanish more and more, until they disappear gradually with the growth of the Gothic style.

The general character of the Romanesque architecture indicates a much greater flexibility than the old Roman art. The scale of proportion between thickness and height in the columns is not fixed; they rise with the freedom of thought which carries the heart to God; they seem to resist all forces of restriction even under the architrave, and continue along with the ribs of the ceiling. The vaults are not spherical, in the Roman fashion, but appear in segments likened to *sails*. Another characteristic of the Romanesque architecture is the wealth of its minor columns and small arches, its arcades or galleries, very gracefully used rather by way of ornamental adjunct than as elements of structural necessity.

The classic architecture of the Roman decadence gave us the basilicas; and this is the style of the oldest cathedrals. Later on the cathedral adopts the form of the Latin cross, with three or more naves. The larger nave is extended beyond the transept, and forms the choir. Here, then, and no longer in the middle of the intersection, as in the basilicas,

is placed the altar. The choir is heightened by several steps, and underneath is hollowed out the crypt: that is to say, a small basement with low and massive vaults. This appears to be a reminiscence of the primitive Christian burial vaults, wherein we find an altar and some tombs. The basilica had a raftered roof, or ceiled in compartments; but that manner of construction, besides being exposed to fires, proved unduly heavy of aspect. So the cathedral adopts the vault with massive stone, or in sections of semicircular ceiling. The architrave of the basilican windows is replaced by the full round arch.

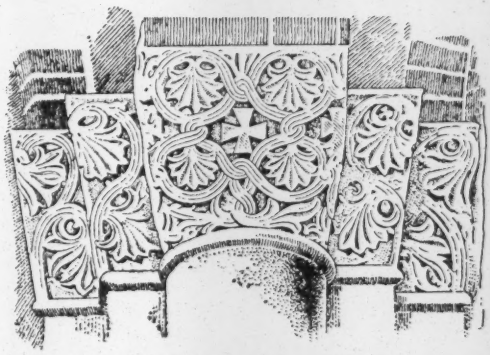
The cathedrals are flanked by two belfries; rural churches have but one nave, and a single belfry built usually on the right. On the outside, when the vault is of massive stone, there are the buttresses; and these we meet again, even more frequently in the Gothic construction. The upper walls, not needing buttresses, bear graceful shafts uniting at the top with an arch. These features, by reducing the surface expanse and monotony of form, beautifully enliven the external aspect of the churches.

For better comprehension of the Romanesque architecture, we may briefly survey its constructive elements.

Columns and Capitals. There is no longer in use the isolated column of the classic architecture, but a collection of long and slender shafts to form the polystyle pilaster, which exhibits various designs and forms; being square, hexagonal, etc. The columns constitute the sum of supports for upholding the sloping sides of the intersecting vaults. Sometimes they have no base, and at other times they rest upon a base that is suggestive of classic patterns; and to these is added, as a special and characteristic feature, the protective foil, which is folded back at the corners of the same base.

The capital of the Romanesque column, which imparts to this architecture so peculiar and congenial a cast, is ordinarily cubic, being formed by a solid that is rounded off at the four nether corners, thus presenting a hemispherical appearance when viewed from below. The faces of this cube are sometimes smooth; at other times they are incised with ornamental carvings of a Byzantine stamp—wreaths of foliage, grasses, and grotesque animals. Occasionally one encoun-

ters truly distinctive plastic designs, and in such instances the capitals are said to be "storied". Collaterally with this commoner form of capitals, there are others of great variety, including corollas, calyxes, etc.



A ROMANESQUE CAPITAL

Portals, Porches (*Prothyra*), *Windows.* The Romanesque architecture inaugurates the period of monumental doors, which stand for the most artistic portion of the church front.

The door-posts keep expanding from within outwardly. They are made up of ample spirals, or oblique surfaces, and richly garnished with winding shafts, mouldings, cording, still continuous above the architrave, and recurving with the vault. Not infrequently, a portal or *prothyrum* is embellished with two isolated external columns, resting on lions or other forms of beasts, and supporting a vault with tympanum, of charming felicity. In the lunette beneath the tympanum there is usually painted or carved in relief some figure such as Christ or the Lamb with the Cross.

In the centre of the façade, above the doorway, there opens a round window, partitioned by shafts that radiate like the spokes of a wheel; whence we have the name "wheel window" or "rose window." The other windows are generally narrow and lofty, so that they admit but a feeble light. They are set in the wall with sloping sides, and sometimes they are enhanced by small shafts which bisect or trisect them, etc. Many have sectional "shoulders", a trait proper to the Lombard art.

Cornices. The Romanesque cornices have small extension, nor do they break up the vertical lines of the building, but serve rather as bonds to girdle and combine the same harmoniously. They abound in intaglios and Byzantine conceits; that is, they are decorated in geometrical fashion: serrate, rhombic, prismatic, tesselated; with vertical projections, too, called Romanesque dentils, etc. Often they rise above a line of diminutive arches resting on small pillars, at whose base there will be some bracket, or some odd figure of animal or plant.

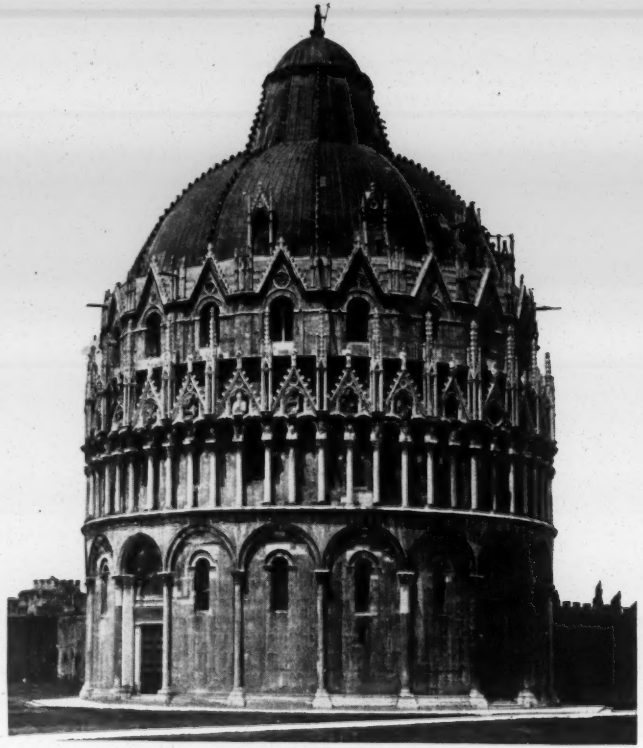
Sculpture. Sculpture in full relief hardly occurs as a distinct art. It simply ministers to the service of architecture, and unfolds itself in the field of adornment, wherein it manifests an amazing play of imagination and a prodigious industry in the composition of most singular, beautiful, and quaint designs. The Church managed to attract for her service the labor of those richly talented carvers, who decorated capitals, pulpits, balustrades, choirs, altars, and entire façades, adding to the effect of decorative beauty in the whole. The storied capitals develop complete cycles of legends, narratives, and parables. The ornamental flora still generally suggests the Byzantine artificial style; although sometimes it approaches nature and real life, preluding the marvels of ornamental Gothic art.

It is pertinent to note the incident of beasts in this art, either copied in fac-simile, or fantastic and monstrous. Herein we should bear in mind the symbolic spirit, which would represent by the figure of a giant animal supporting columns, the power of the Church over the demon vanquished and trampled under foot: "Super aspidem et basiliscum ambulabis; conculcabis leonem et draconem. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon." Others, again, discern a Gnostic origin thereof, or maintain that these are conventional marks of the Masters of Como.

Painting. Instead of mosaics, we meet henceforth the fresco in the decoration of walls, vaults, ceiling, and window panes. The traits typical of the figures of this epoch are a certain hardness and rigidity of outline, closely recalling the Byzantine type. There is variety of technique, but the

Basilica of St. Anthony, Padua

Basilica of St. Ambrose, Milan
Cloister and Façade (VIII and IX Century)



Baptistery of San Giovanni, Pisa
(Diotisalvi, 1153. The Gothic additions are of the XIV Century)

The Cathedral, Parma
(XII Century)

spirit is still that of the mosaic work. Though as yet far from the graceful expression of Cimabue and Giotto, we discern in the countenances and attitudes of the early paintings belonging to the Romanesque beginnings, a certain candor not void of charm and sentiment. The artist seems rather to aim at giving the contours of a symbol and at expressing a thought, than at producing the measurements and features of reality.

Painting on glass creates a form of decorative art of the utmost importance, and produces genuine masterpieces. In the tenth century they began to paint on glass with colors which became vitrified by fusion, and stayed indelibly fixed on the groundwork. Shortly afterward, the monk Theophilus, already mentioned for his *Schedula diversarum artium,* taught the technique of this art, which then overspreads the cathedral windows with all sorts of ornamental designs, figures, themes, and allegories.

The Romanesque art may be divided over three chief periods.

I. *Primitive Romanesque Style* (*1000-1100*). In this phase, churches with ceilings are the rule. Those few that show vaults are destitute of cording, ribs, or " nervation ", and have thick columns. All the outlines of these churches are heavy and crude; their columns have high Attic bases, with cubic capitals, or else the capitals resemble the antique foliaged capitals; whilst grotesque figures are sculptured in the bas-reliefs.

II. *Elegant Romanesque Style* (*1100-1180*). The majority of the cathedrals built in this epoch are vaulted. Their pillars are formed by slender columns rising one by one, then joined collectively, soaring aloft and knotted together in the vault. Their bases have the characteristic foil at the corners of the plinth; the capitals are on the calyx plan, with leaves and interlaced ribbons: or, in turn, they will still be cubical capitals, highly decorated. On the outside are friezes and arches, and the main entrance is always adorned with exceeding richness. In every portion we note elegant and pleasing forms, affluent and lively patterns: especially in the girdling and ribbing of the vaults. This style is pure and very exact in the light of artistic principles.

III. *Late Romanesque Style, or Transition Style* (*1180-*

1250). Romanesque forms are supplemented by important new forms, in a manner anticipating the Gothic style; and therefore this mode of building is also called the Transition style. It discovers a tendency to enliven the patterns in use, and shows symptoms of greater litheness and lightness of construction. There is accordingly discernible a struggle in quest of new forms.

Next may be noted the various different stamps acquired by the Romanesque style in the several countries of Europe. It preserves, indeed, its beautiful and characteristic main outlines, and has everywhere the same comprehensive structure and the same physiognomy; but the different trend of tastes, or diversity of relations with the Latin culture and Latin art, Oriental or Northern culture and art, varieties of climate, customs, building materials, all modified this art in details, and produced a special cast of edifices in one region as contrasted with others. "Thus, for instance (not to go beyond Italy)," as M. Ongaro says, "the Byzantine style assumed and retained its influence on the Venetian coast, where it expanded in a flourishing manner, alongside the development of Gothic art. At Verona, on the other hand, the influence of Oriental art was hardly felt, whereas Romanesque art rose to extraordinary perfection, such as was unknown in Venice."

Suffice it here to draw attention to a few specimens of this period of artistic development. The cathedral, baptistery and tower of Pisa; the cathedrals of Trent, Modena and Parma; St. Zeno and St. Firmus of Verona; St. Ambrose of Milan; St. Michael and St. Peter of Pavia; the church of Angoulême, cathedral of Bamberg (Bavaria); Bonn cathedral, etc., are some of the chief landmarks of Romanesque architecture.

A word in conclusion about the artisans or craftsmen who produced the above-mentioned works. In the cities of Italy, but peculiarly at Como, which then had a special importance because it furnished building stones (those for the cathedral of Milan came from Como), there grew up certain guilds or associations and colleges of artists, masons, ornamental sculptors, marble-workers; who labored not only in Italy, but also spread abroad through distant parts of Europe, to erect and to decorate churches, monasteries, and other edifices.

These guilds of Como were governed by special statutes, and it may readily be suposed that they were bound to be constituted along hierarchical lines, in respect to functions and administration. Hence it is fair to infer that the priors, chiefs, and subordinate officers, must have been skilled in designing: the true *masters* representing the architects and engineers of to-day; whereas the rank and file of artists would have charge of the manual labor of preparing the stones, and the material workmanship.

The statutes of these art societies left large room to religion; for they would found a church and maintain one or several chaplains, beneficiaries of the corporation; while furthermore they put in practice that principle of solidarity and protection in the shape of mutual aid which is wont to be trumpeted by social democracies of present times, as though it were their own invention.[1]

CELSO COSTANTINI.

Concordia di Porto Gruaro.

THE PSALM "BEATUS VIR" IN THE BREVIARY.

THE Sunday Office of the Breviary opens its Matin service with the first Psalm of the Hebrew Psalter—*Beatus Vir.* This Psalm was written after the composition of the main body of the Psalter, and added as a sort of preface to the liturgical collection of "Praises and Prayers" in use among

[1] The artistic family that ranked first at Como, and with its good taste inspired those thousands of famous edifices which its chisel adorned, is renowned in the history of art, and goes by the name of Maestri Comacini, or Masters of Como.

The genealogical tree of the *Comacini* is also enriched with other branches, likewise honorably noted in the history of Romanesque architecture; to wit, the Masters of Antelamo and Campione. The former had their origin in the valley of Antelamo, near Lake Maggiore, and wrought especially in Emilia and Liguria; the latter came from the district of Campione on Lake Maggiore, and labored especially at the Cathedrals of Modena and Milan.

Of renown, as well, is the family of the Cosmati at Rome, who plied the Romanesque art with closer attention to the classic type; though they also reflect some Byzantine influence, by reaction of Rome's dealings with Constantinople. This distinguished family of craftsmen in marble continued to employ mosaics. Renewing some parts of elder buildings, they created very fine products; they decked ambos, tabernacles, cathedrals, altars, etc., with mosaics and polychrome marbles; they reared cloisters of invincible elegance, whose columns, inlaid with mosaics and marble, twist in spiral form and so lightly ascend as to make one almost forget the firmness and the gravity of their structural purpose.

the Hebrews. St. Jerome speaks of it as a Davidic Psalm, but the phraseology points to a much later date, albeit the character of the poem makes it a possible product of any age in which the wisdom literature of the Jewish people called for a compendious introduction in the form of a psalm.

The ideal structure is based upon the doctrinal truth that man, created for happiness, can attain the same only by relinquishing the wrong to which fallen nature disposes him through the attraction of false counsel and evil companionship.

"TRULY HAPPY IS HE"

says the wise teacher, who guards himself against:

1. listening to the counsel of the worldly-minded;
2. keeping company of men addicted to sinful habits;
3. propagating the false principles which are being taught in the assemblies of the godless.

The three steps toward moral destruction are thus characterized by the triple parallel:

abiit in consilio impiorum
stetit in via peccatorum
sedit in cathedra haereticorum.

Note the gradation: *abiit*, designating the man who through curiosity is led away and follows the worldly-minded (*consilium impiorum*). Next, *stetit*, indicating the man who has taken his stand and enjoys the habitual companionship of wrongdoers (*via peccatorum*). Finally, *sedit*, that is, he has settled down among the teachers of false principles (*cathedra pestilentiae*) and immoral works, sitting as it were in the professor's chair. Thus, bad counsel leads to the habitual companionship of evil-minded men; and these, corrupting good morals, make of him who was destined to be a teacher of truth and virtue, a perverter of the people.

All this is declared a hindrance to true happiness and peace. The man that aims at contentment must avoid the triple danger indicated that leads downward to hell.

After being told what he must avoid, he is told what to aim at and what to do. True progress toward happiness involves a corresponding movement upward, away from the earthly toward God who by His Law directs us. The path to peace is opened by fostering:

1. the desire to do right;
2. by occupying one's mind with the truth,
3. in such wise as never altogether to lose sight of the last end and purpose of our vocation; that is to say by keeping it in view day and night.

Hence, the triple element indicated in the

1. voluntas in lege Domini;
2. meditatio in lege Ejus;
3. die ac nocte,

marks the positive side of the wisdom of those who desire contentment here and ultimate happiness in heaven. It likewise indicates our duty toward those whom we are destined to lead to happiness through counsel (*consilio*), through our example (*via*), through our teaching (*cathedra*).

The next four verses are illustrative. The Oriental fashion of teaching in parables, of bringing home moral truths and duties by reference to the things around us, especially to nature, finds its use here.

THE PARABLE OF THE HEALTHY FRUIT TREE.

The man who seeks happiness—the *beatus* (which term signifies every kind of joy, beauty, wealth, and fruition)—is like God's most orderly instinctive creation, symbolized in the tree that grows by the riverside, yielding its fruit in due season; that is to say, his life is well-ordered, attractive in example, helpful in the fruitful resources of his beneficent labors, and most truly successful. With this beautiful symbol of the true pastor is contrasted that of the time-server, who is like the tree that bears foliage but no fruit, the leaves of which make a fair show for a time, and are then carried off by the current of the air symbolizing temporary successes, or, having withered, are blown away to mingle with the dust of the earth.

The last two verses emphasize the separation of the two classes of souls on the day of God's judgment when the all-seeing eye (*quoniam novit Dominus*) reveals all things and shows forth the nothingness of a popularity which is not based upon the observance and teaching of God's law.

Every word of this Introduction hymn, a true model of constructive meditation, is rich in meaning as applied to the gen-

eral theme indicated. The meaning of the words in the annotations below will make this even more clear. The whole resolves itself into the following conclusion: if you would succeed and retain peace of soul, make fidelity in your ministry, which is one also of peace to others, the chief pursuit of your life.

1. Take no advice or example from worldly or evil-minded men ("ne abeas in consilio impiorum").

2. Avoid the companionship of those whose habits of life are loose or sinful ("via peccatorum").

3. Do not associate or identify yourself with scoffers at truth and holiness in whose assemblies false principles are propagated.

4. For it is altogether unprofitable, even as is a fruit tree that shows forth only leaves, but is poor in fruit. God is sure to make the pretence manifest on the day of destruction.

TRANSLATION.

LATIN.	ENGLISH.
Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit, et in cathedra pestilentiae non sedit.	Blessed is the man who has not walked [1] in the counsel of the ungodly; [2] and has not stood in the way of sinners, and has not sat in the seat (assembly) of scoffers.[3]
Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.	But in the law of Jahwe is his delight, and His law he will study [4] day and night.

[1] In Hebrew the terms "walked, stood, sat," are in the present tense, denoting a continuous state, and giving the sentence the form of a maxim or principle of ethical teaching. "Walks, stands, sits, in Scripture and Oriental parlance denote the whole of our existence; they further mark the several downward steps on the broad road ending in perdition—

yielding to seduction;
obstinacy in sin,
confirmation in wickedness."

(M'Swiney's *Commentary*.)

[2] Note the gradation of "ungodly, sinners, scoffers"; the first are the negligent of duty; the second the corrupt in practice; the third the evil-minded and corrupt in principle.

[3] The Hebrew equivalent for the Vulgate translation of "cathedra pestilentiae" is "seat", in the sense of "coterie" or "assembly". The Greek makes it "pestilence". The allusion to "corruption" is evident.

[4] The Hebrew for "meditabitur" is to con it over and over in the low murmuring tone of one who is reading to himself with a view of committing it to memory. (Brigg's *Commentary*.)

Et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo.

Et folium ejus non defluet; et omnia quaecumque faciet prosperabuntur.

Non sic impii (non sic); sed tamquam pulvis quem projicit ventus (a facie terrae).

Ideo non resurgent impii in judicio, neque peccatores in concilio justorum.

Quoniam novit Dominus viam justorum, et iter impiorum peribit.

And he shall be like a tree planted by streams of water, that yields its fruit in its season.

The leaves of which are not wasted. All that he does he carries through successfully.[5]

Not so the wicked;[6] but they are like the chaff which the wind drives away.[7]

Therefore the wicked shall not arise[8] in the judgment, nor sinners in the communion of saints;

For Jahwe recognizes[9] the way of the just; but the path of the evil-doer shall lead to ruin.

METRICAL TRANSLATION.

ENGLISH.

(From Bishop Bagshawe's *Psalms in English Verse.*)

Blest is the man who has not been led
By impious men astray
In their designs; and hath not stood
Upon the sinner's way.
Who in the chair of pestilence
Hath never seated been,
The chair of scoffing mockery,
The chair of death and sin.

But ever on God's holy law
His will shall constant wait;
And on that law both day and night
His soul shall meditate.

[5] The Vulgate translation "prosperabuntur" is a very imperfect rendering for the Hebrew hiphil, meaning "he makes or causes things to prosper".

[6] The repetition is not found in the Hebrew.

[7] "From the face of the earth", is not in the Hebrew.

[8] They shall not rise with the just, but they shall be humiliated unto destruction.

[9] The Hebrew term for "novit" used here denotes God's conscious, all-knowing insight into the reasons of things by which He approves the conduct of His saints, though they are misjudged by men. Hence the word is sometimes translated by "approves".

And like a tree, by running streams
Well planted, he shall live;
A tree, which e'er in season due
Its precious fruit doth give.

With foliage he shall e'er be clad;
His leaf shall never fall;
And he shall, in the deeds he doth,
Be prospered in them all.
Not so the impious, not so
The impious shall be;
But like the dust which from the earth
Before the wind doth flee.

Therefore the impious shall not
In judgment rise again.
Share in the counsels of the just
Sinners shall not obtain.
Because the Lord doth know and bless
The pathway of the just;
The way of impious sinful men
Shall perish like the dust.

LATIN.

(From Arthur Jonston's *Paraphrasis Poetica Psalmorum Davidis.*)

Felix, consilio qui nec seductus iniquo
Per scelus impuro cum grege carpit iter;
Nec, quibus impietas insistit, passibus haeret,
Nec possica tuum sanna sedile premit.
Mente sed aetherei meditatur jussa Parentis
Seu nox est, roseo seu micat axe dies.

Arboris in morem surget, felicibus auris
Quae viret ad ripam lene fluentis aquae;
Cui tempestivis curvantur brachia pomis,
Nullaque vernantes decutit aura comas.
Illius adspirans votis clementia coeli
Omnia propitio sidere coepta reget.

Non ita gens exlex, paleae sed solibus ustae
Instar erit, volucri quam rotat orbe Notus.
Judicis haec solium fugiet, coetumque piorum,
Ultima cum dirimet fasque nefasque dies.
Nam probat astrorum rector vestigia justi
Diraque cum domino fraus peritura suo est.

Analecta.

ACTA PII PP. X.

Erectio Piae Unionis pro Communione Prima Puerorum ad S. Claudii de Urbe in Primariam Unionem, cum facultate aggregandi in universo terrarum orbe.

Pius PP. X.

Ad perpetuam rei memoriam.—Sublimem Divi Petri Cathedram Nobis divinitus obtinentibus in terris, ob singulare studium quo erga Sacramentum amoris ducimur, nihil antiquius est, quam ut pueri obsitum periculis vitae iter suscipientes, puro corde ad Eucharisticas dapes se sistant, ac tempestive, antequam mundi sordes innocentiae speculum obtegant, tanti mysterii gratia muniantur. Hac provida mente de aetate admittendorum ad primam communionem eucharisticam decretum edidimus, quod incipit verbis " Quam singulari ", et non sine magna animi Nostri laetitia comperimus in hac Alma Urbe ad S. Claudii a Dilecto Filio Nostro Cardinali Vicario in spiritualibus Generali canonice erectam fuisse piam Unionem cui titulus a Prima Communione Puerorum. Haec enim Unio frugiferum ad finem intendit tum propagandi inter populos illius Decreti cognitionem et implementum, tum instituendi pueros ad normam superenunciati Decreti, ut rite

instructi et apparati ad Sacram Synaxim prima vice accedant, ac durante pueritia Angelorum Pane se frequenter reficiant. Nunc autem cum hodiernus Procurator Generalis Congregationis a SSmo Sacramento Nos enixis precibus flagitet, ut ipsam piam Unionem ad Primariae gradum pro universo Catholico Orbe evehere de benignitate Nostra dignemur; Nos tam frugiferae Societatis coeptis ultro libenterque faventes, ut uberiora in dies incrementa capiat et in Catholici nominis bonum atque emolumentum eadem, favente Deo, magis magisque succrescat, optatis his annuendum propensa voluntate existimamus. Quare his Litteris, auctoritate Nostra, piam Unionem a prima Communione Puerorum hac in Alma Urbe ad S. Claudii canonice erectam in Primariam pro universo Catholico Orbe perpetuum in modum erigimus atque instituimus, illique privilegia omnia et praerogativas tribuimus, quae Primariis Unionibus de iure competunt. Porro piae Unionis eiusdem sic in Primariam per Nos erectae Moderatori atque Officialibus praesentibus et futuris, Apostolica similiter Nostra Auctoritate, per praesentes concedimus, ut ipsi, servatis forma Constitutionis Clementis PP. VIII rec. me. Decessoris Nostri aliisque Apostolicis Constitutionibus atque ordinationibus desuper editis, alias omnes eiusdem tituli atque instituti pias Uniones canonice ubique terrarum, sive erectas in praesens sive erigendas in posterum, vel etiam ubique singillatim fideles, sibi aggregare queant; et cum illis indulgentias omnes ipsi Primariae Unioni a Sede Apostolica concessas, quae cum aliis communicari valeant, communicare licite etiam possint. Decernentes praesentes Litteras firmas, validas atque efficaces semper extare ac fore, suosque plenos atque integros effectus sortiri et obtinere, illisque ad quos spectant, sive spectare poterunt, plenissime suffragari: sicque rite iudicandum esse ac definiendum irritumque et inane fieri, si secus quidquam super his, a quovis, auctoritate qualibet, scienter sive ignoranter, attentari contigerit. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die IV Ianuarii MDCCCCXII, Pontificatus Nostri anno nono.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

SACRA CONGREGATIO CONSISTORIALIS.

Decretum circa Iusiurandum Examinatorum Synodalium et Parochorum Consultorum.

Cum nonnulla dubia orta essent circa modum, tempus ac tenorem iurisiurandi ab examinatoribus synodalibus praestandi cum adhibentur ad videndas causas amotionis parochorum iuxta decretum *Maxima cura*, SSmus D. N. Pius PP. X ad haec diluenda dubia, de consulto Emorum Patrum Sacrae huius Consistorialis Congregationis, statuit ac decrevit ut in posterum tam examinatores synodales quam parochi consultores, qui Episcopo sociantur in amotionis decreto ferendo vel in eiusdem decreti revisione, singulis vicibus, in prima sessione, sub poena nullitatis actorum, iusiurandum prout in formula heic adiuncta praestare teneantur.

Idque per praesens decretum S. C. Consistorialis constitui ac promulgari iussit, contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 15 Februarii 1912.

C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

FORMULA ADHIBENDA.

" Ego *N. N.* examinator (*vel* parochus consultor) synodalis (*vel* prosynodalis) spondeo, voveo ac iuro munus et officium mihi demandatum me fideliter, quacumque humana affectione postposita, et sincere, quantum in me est, executurum: secretum officii circa omnia quae ratione mei muneris noverim, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes religiose servaturum: nec quidquam prorsus, occasione huius officii, etiam sub specie doni, oblatum, nec ante nec post, recepturum.

" Sic me Deus adiuvet et haec sancta Dei Evangelia, quae meis manibus tango ".

S. CONGREGATIO CONCILII.

DUBIUM CIRCA VIGILIAS FESTORUM SANCTI IOSEPH ET ANNUNTIATIONIS B. M. V.

Sub die 18 Sept., anno elapso, S. H. C. ad quaestionem: "An post *Motu Proprio* diei 2 Iulii 1911 adhuc servari debeant vigiliae festorum suppressorum"; respondit: *Affirmative.* Cum autem in decreto *Frequentes pluribus*, a S. C. Sancti Officii die 5 Sept. anno 1906 edito, constitutum fuerit ut vigiliae festorum Sancti Ioseph et Annuntiationis B. M. V. servari debuissent iis tantum in locis in quibus eadem festa sub praecepto recoluntur, quaesitum nuper a S. H. C. est: "An per decisionem die 18 Sept. anni elapsi datam, suprarecensitam, dispositioni decreti Sancti Officii sit derogatum". Et S. H. C. respondendum censuit: *Negative.*

Datum Romae, e Secretaria S. C. Concilii, die 25 Februarii 1912.

C. CARD. GENNARI, *Praefectus.*

L. * S.

O. GIORGI, *Secretarius.*

S. CONGREGATIO INDICIS.

Decreto S. Congregationis diei 22 Ianuarii proxime elapsi laudabiliter se subiecit R. Venantius Gonzalez.

Romae, die 27 Februarii 1912.

THOMAS ESSER, O.P., *Secretarius.*

S. CONGREGATIO RITUUM.

I.

DECRETUM INTERPRETATIONIS RUBRICARUM AD NORMAM BULLAE "DIVINO AFFLATU".

Evulgato novo Psalterio, novisque Tabellis Occurrentiae et Concurrentiae Festorum, non una in praxi fuit interpretatio Rubricarum, quas ad normam Bullae "*Divino afflatu*" Commissio Pontificia ad id instituta confecit, ut videre est in diversis Calendariis pro currenti anno 1912 noviter redactis.

A dubia ergo in posterum praecavenda, Sacra Rituum Congregatio ad petitionem eiusdem Commissionis Pontificiae, referente infrascripto Secretario, statuit et decrevit:

I. Rubrica de Suffragio Sanctorum, quae in Ordinario Divini Officii ad Laudes et Vesperas habetur, interpretari debet iuxta Tit. VII, n. 4 novarum Rubricarum, et ad ambiguitatem tollendam, praefata Rubrica in posterum sic edatur:

" Deinde, extra tempus Paschale . . . et exclusis diebus, in quibus occurrat quodcumque Officium Duplex aut infra Octavam, aut Dominica in qua commemoretur Duplex simplificatum, fit sequens Suffragium ".

II. Duplicia I. et II. classis sua die impedita, iuxta Tit. III novarum Rubricarum n. 3, transferri debent in proximiorem diem liberam ab alio duplici I. vel II. classis et ab Officiis huiusmodi festa excludentibus; transferri tamen non possunt in Dominicam etiam minorem, iuxta n. 2 eiusdem Tituli.

III. Duplicia I. et II. classis certis Dominicis vel Feriis affixa, si perpetuo impediantur, iuxta novas Rubricas Tit. IV, n. 2 reponenda sunt in feriam proxime insequentem per singulos annos liberam ab alio Duplici I. vel II. classis aut ab aliqua die Octava, vel ab officiis huiusmodi festa excludentibus, non vero, ut censent nonnulli Liturgistae, in primam diem ut supra liberam, post ambitum dierum infra quos incidere possunt.

IV. Licet iuxta novam Concurrentiae Tabellam, in concursu Duplicis maioris cum alio Duplici maiori, totum fieri debet de Nobiliori cum commemoratione de alio, ideoque Festum Domini duplex maius Secundarium cedere debeat Festis eiusdem ritus B. Mariae Virginis aut Sanctorum Primariis; nihilominus, quando Festum Domini Duplex maius secundarium in Dominica die occurrens concurrit cum festo Duplici maiori primario B. Mariae vel Angelorum vel Sanctorum, Vesperae erunt de praefato Festo Domini, quia in casu Officium Festi Domini subrogatur Officio Dominicae.

Die 24 Februarii 1912.

Fr. S. CARD. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

II.

DUBIA.

Hodiernus Kalendarii Archidioeceseos Strigonien. redactor, de consensu sui Rmi Archiepiscopi, sequentia dubia Sacrae Rituum Congregationi pro opportuna solutione humillime proposuit, nimirum:

I. Rubrica, Tit. X, n. 3, iuxta recentem Constitutionem *Divino afflatu*, colorem Dominicae proprium retinendum iubet, etiam si Dominica infra aliquam Octavam occurrat. Quia vero Rubrica Generalis Missalis, Tit. XVIII, n. 4, colore viridi utendum esse praescribit ab Octava Pentecostes usque ad Adventum; quaeritur utrum Dominica II post Pentecosten, nempe infra Octavam Ssmi Corporis Christi, color viridis, an albus, usurpandus sit?

II. Quum anno proximo 1913 post Octavam Epiphaniae immediate sequatur Dominica Septuagesimae, quaeritur utrum Festum Ssmi Nominis Iesu transferri debeat, iuxta recentem disciplinam, in diem immediate sequentem; vel potius, ad normam veteris privilegii memorato Festo concessi, in diem vigesimam octavam Ianuarii?

III. Festum Sanctae Familiae Iesu, Mariae, Ioseph, quod pluribus locis sub ritu duplici maiori concessum est, recensendum ne est inter Festa Domini, ita ut praevaleat Officio minoris Dominicae post Epiphaniam recurrentis?

IV. Et quatenus *affirmative* ad praecedentem quaestionem, quid agendum de Festo Sanctae Familiae, quando Dominica tertia, iuxta computum civilem, post Epiphaniam occurrit in Dominica Septuagesimae aut Sexagesimae?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, reque accurato examine perpensa, rescribendum censuit:

Ad I. Negative ad primam partem; affirmative ad secundam; et in Dominicis infra Octavas occurrentibus color Octavae adhibendus est quando in ipsis Officium non de Psalterio sumitur, sed de Octava.

Ad II. Affirmative ad primam partem; negative ad secundam.

Ad III. Affirmative.

Ad IV. Festum Sanctae Familiae ad instar simplicis redigendum est, quando occurrit in Dominica privilegiata.

Atque ita rescripsit, die 9 Martii 1912.

Fr. S. CARD. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

III.

URBIS ET ORBIS.

(*Continuatur.*)

Tres Tabellae

EX RUBRICIS GENERALIBUS BREVIARII ET EX RUBRICIS IUXTA CONSTITUTIONEM "DIVINO AFFLATU" REFORMATIS EXCERPTAE.

In quarum prima statim videri poterit de quo celebrandum erit Officium, si plura eodem die Festa perpetuo occurrant; in secunda vero, si accidentaliter similiter occurrant; in tertia autem quomodo Officium praecedens concurrat in Vesperis cum Officio sequentis diei.

In quavis ex tribus Tabellis hoc ordine reperietur quod quaeritur:

Primum inveniatur numerus positus in quadrangulo illo, in quo Festa, de quibus est controversia, sibi invicem occurrunt; deinde legatur regula juxta dictum numerum descripta, et ex ea clare videbitur quid sit agendum.

Exempli gratia: Quadrangulum, in quo sibi invicem occurrunt, in prima Tabella, Duplex primae classis et Simplex, erit quod invenitur primo loco in eadem linea in qua inscribitur Duplex primae classis, in quo signatus est numerus 1, quia si ad ipsum quadrangulum tam Duplex primae classis quam Simplex ex eorum locis recto tramite pergerent, in eo sibi invicem occurrerent. Regula autem juxta dictum numerum 1 apposita sic habet:

1. *Officium de primo, nihil de secundo.* Id est Officium fiat de Duplici primae classis, et nihil de Simplici: quia cum in his regulis dicitur de primo, seu praecedenti, intelligitur de Festo in superiori parte Tabellae apposito, ut Duplex praedictum: cum de secundo, vel sequenti, de Festo in inferiori parte sub numeris apposito, ut Simplex praedictum.

In aliquibus autem quadrangulis positus est O, quia nullus occursus aut concursus esse potest inter Festa simul ad idem quadrangulum occurrentia.

Scire tamen oportet quae sint Dominicae et Feriae majores, et quae Duplicia primae et secundae classis et majora per annum, sicut et alia Officia Duplicia vel Semiduplicia, quae uti Primaria vel Secundaria sint retinenda.

Dominicae Majores dividuntur in duas classes:

DOMINICAE PRIMAE CLASSIS:	DOMINICAE SECUNDAE CLASSIS:
Prima Adventus,	Secunda Adventus,
Prima Quadragesimae,	Tertia Adventus,
Passionis,	Quarta Adventus,
Palmarum,	Septuagesimae,
Paschatis,	Sexagesimae,
In Albis,	Quinquagesimae,
Pentecostes,	Secunda Quadragesimae,
Trinitatis.	Tertia Quadragesimae,
	Quarta Quadragesimae.

Feriae Majores dividuntur in duas classes:

FERIAE PRIVILEGIATAE.	FERIAE NON PRIVILEGIATAE.
Quarta Cinerum,	Adventus,
Secunda Majoris Hebdomadae,	Quadragesimae,
Tertia " "	Quatuor Temporum,
Quarta " "	Secunda Rogationum.

(*Continuabitur.*)

DIARIUM ROMANAE CURIAE.

13 February: The Rev. Dugald M. McDonald, parish priest in the Diocese of Charlottetown, Canada, appointed Domestic Prelate.

20 February: The Very Rev. George W. Heer, Rector of St. Mary's Church, in the Archdiocese of Dubuque, appointed Protonotary Apostolic.

11 March: The Right Rev. Matthew Harkins, Bishop of Providence, Rhode Island, appointed Assistant at the Pontifical Throne.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

PONTIFICAL CONSTITUTION erecting the Pious Union for the First Communion of Boys at St. Claude's in Rome into a Primary Union.

SACRED CONGREGATION OF THE CONSISTORY publishes a decree concerning the oath to be taken by Synodal Examiners and Parish Priest Consultors.

SACRED CONGREGATION OF THE COUNCIL solves a doubt regarding the Vigils of the feast of St. Joseph and of the Annunciation of Our Lady.

SACRED CONGREGATION OF THE INDEX announces that the Rev. Venantius Gonzalez has submitted to the decree of the 22 January, 1912.

SACRED CONGREGATION OF RITES: 1. Decree interpreting the Rubrics in conformity with the Bull *Divino afflatu.*

2. Decides some rubrical questions touching the disposition of feasts in the new Ordo for 1913.

3. Continuation of the decree containing the changes to be made in the Breviary and Missal in accordance with recent changes in the Calendar.

ROMAN CURIA announces recent appointments by the Holy See.

THE CATHOLIC BOYS' BRIGADE.

COMPANY, BATTALION AND REGIMENTAL ORGANIZATION.

In the previous articles on the Catholic Boys' Brigade I have outlined the scheme and general scope of the Brigade. I venture now to offer a few suggestions for the organization and coördination of the various Companies which may be formed as a result of a perusal of the foregoing articles. The Catholic Boys' Brigade is essentially a parish organization and the unit is the parish Company with the parish priest at its head. Nevertheless if the movement suceeds, Companies will

be formed in various parishes, which may be geographically situated in such a manner that it is possible, nay even advisable to coöperate in the general movement, as the result of such coöperation is soon evinced by the increased enthusiasm and healthy rivalry which take place between Company and Company.

Joint parades are thus possible, and inter-company competitions may be promoted for the mutual advancement of the companies in general. Several such companies in a diocese form the basis of a Battalion. When these exceed eight in number, two Battalions are formed with their respective commanders of the rank of Lieut.-Colonel. When two battalions or more are formed in one diocese, a Regiment is formed with a superior Officer in supreme command, of the rank of Colonel-Commandant, who administers the regiment as a whole. He takes command when the regiment parades as a whole and is responsible to the bishop of the diocese for the welfare of the regiment. When several battalions or regiments are formed in the country, it is advisable, though not necessary, for a Brigadier to be appointed to command the whole and to be responsible to the highest Church dignitary of the country for the administration of the movement in the country. At the same time a Council General is appointed to assist in the general organization of the movement. This Council General may be appointed, in the first instance, as in England, to propagate the movement, and to grant the commissions to the officers, as in England on behalf of the Cardinal Archbishop. The Cardinal Archbishop is the president and head of the movement in this country and each bishop is the president and head of the movement in his diocese. In the same way as the Cardinal Archbishop, the Brigadier, and the Council General organize the movement in the country in general, so do the bishop, the colonel-commandant, and the regimental council organize and supervise the movement in the diocese. If the diocese is not up to the strength of a regiment then the regimental council is represented by the battalion council.

As a suggestive outline of the organization of a diocese I give the organization of the Salford Diocese, which is the only diocese to reach the strength of a regiment as yet.

REGIMENTAL COUNCIL.

President.—His Lordship Dr. Casartelli, Bishop of Salford.
Vice-Pres.—His Lordship Dr. Vaughan, Bp. of Sebastopolis.

Regimental Chaplain	*Regimental Lay Chairman.*
Colonel-Commandant.	*All Company Chaplains.*
Regimental Adjutant.	*Regimental Quartermaster.*
Surgeon-Major.	*Regimental Treasurer.*
Regimental Scoutmaster.	*Regimental Secretary.*

DUTIES OF THE REGIMENTAL COUNCIL

1. To spread the movement and the Catholic scout movement through the diocese by means of the propaganda committee.

2. To arrange for competitions in musketry, ambulance, swimming, etc.

3. To arrange for regimental and battalion camps where possible.

4. To provide and administer the finance of the regiment.

5. To coöperate where possible with outside battalions so as to secure the general advance of the C. B. B. and scout movement.

6. To meet when necessary.

POWERS OF THE COLONEL COMMANDANT.

1. The Colonel-Commandant to be responsible for the regiment to His Lordship the Bishop and the Council General.

2. To appoint all company officers upon the recommendation of the company chaplains.

3. To promote officers in rank according to ability, after consultation with the company chaplain of the officer concerned.

4. To promote existing officers to the rank of field officer after consultation with the company chaplain of the officer concerned.

5. To appoint any other gentlemen as regimental officers whom he may deem specially qualified in any particular branch of the Brigade activity.

6. To fix dates of regimental parades and battalion inspections.

7. To appoint dates for company inspections after giving due notice to company chaplains, who may suggest a more suitable date.

8. To have the power to compel officers to make themselves efficient in any department of Brigade activity that he considers necessary.

9. To have the power to reörganize the companies in the diocese at any time he may consider desirable after consultation with the company chaplains.

10. To dismiss any officer or scoutmaster for insubordination or any breach of the regimental rules at present existing, or which may be hereafter made; but such officer may demand an inquiry which shall be heard before the colonel-commandant, the chaplain, and the officer commanding the battalion, and the colonel-commandant shall make his judgment, which shall be final. Pending the inquiry the colonel-commandant shall suspend such officer if he thinks fit.

BATTALION COUNCILS.

Constitution.

1. All chaplains of companies in the battalion.

2. Lieut.-colonel, majors, and captains of each company in the battalion.

3. The chairman of each meeting to be the senior chaplain. In his absence the next chaplain in order of seniority. If no chaplain be present, the lieut.-colonel to take the chair.

Duties of the Battalion Council.

1. To appoint a battalion secretary who must be a commissioned officer.

2. To appoint a battalion treasurer who shall pay all monies into the regimental treasury.

3. To spread the movement in the district covered by the battalion.

4. To organize joint outings of the various companies in the battalion.

5. To carry out the instructions as detailed from time to time in the regimental orders.

6. To do the utmost to raise battalion funds to provide for battalion outings.

7. To meet when required, the lieut.-colonel of the battalion being the convener.

Powers of the Lieut.-Colonel of each Battalion.

1. To convene battalion meetings when considered necessary, due regard being paid to the convenience of the majority of the clergy.

2. To visit the companies in the battalion at intervals in company with the adjutant to see that they are efficient, the lieut.-colonel being in each case the inspecting officer, and he shall report on the condition of the company to the commandant.

3. To report any officer who is guilty of neglect of duty, insubordination, intemperance, or any act unworthy the conduct of an officer, such officer to be reported to the colonel-commandant, after an intimation being made to the chaplain of the officer concerned. The colonel-commandant to investigate the matter in the presence of the officer concerned, the company chaplain, and the commander of the battalion. The colonel-commandant to deal with the matter as he thinks fit.

4. To be responsible for the military efficiency of the battalion under his jurisdiction.

Duties of the Regimental Adjutant.

1. To visit companies in the different battalions in company with the lieut.-colonel of the battalion in whose district the company is situated and advise him of the state of efficiency of the company. The lieut.-colonel to then make the necessary suggestions and report to the company.

2. To visit companies alone if required to do so by the colonel-commandant and submit a report in writing of the state of efficiency of the company visited to the colonel-commandant.

3. To be responsible for the issue of all regimental orders.

4. To be responsible for the regimental parades ordered by the colonel-commandant.

Duties of the Regimental Quartermaster.

To arrange for catering, traveling expenses, for camp and parades, whether regimental or battalion. He shall receive

the monies required for the same and give an account of the expenditure to the treasurer.

COMPANY COUNCILS.

Constitution.

1. Chaplain, captain, and all commissioned officers.

Duties.

1. To appoint a secretary who must be a commissioned officer.

2. To carry out the orders which may be issued by the colonel-commandant, or the lieut.-colonel commanding the battalion in which the company is situated.

3. To arrange for company parades and outings.

4. Under the supervision of the chaplain to finance the company.

Company councils to be responsible to the regimental council, also all battalion councils. The regimental is subject to the council general.

The foregoing is an outline of the organization of the movement in this diocese, and I offer this constitution as a suggestive basis for the formation of a similar organization.

The regimental council frames rules and regulations for the conduct of the officers in the diocese and transmits these to the battalions and companies in the diocese.

The council general will consist of fifteen original members, six clergymen and nine laymen, nominated by the Cardinal Archbishop. One-third will retire annually by rotation, but will be eligible for reëlection. Each battalion council will be entitled to propose one member to fill the vacancies thus created, and such vacancies will be filled by ballot. Any member who fails to attend three consecutive meetings will cease to be a member and the council will be empowered to elect a successor. The presidency of the council general shall be vested in the Cardinal Archbishop.

The duties of the council general are practically the same as those of the regimental council.

J. S. GAUKROGER, F. G. S. E.,
Lieut.-Colonel.

Salford, England.

PERFECT ACOUSTICAL PROPERTIES.

How are the acoustics? is a question frequently asked with reference to a church, a hall, or some other gathering place coming under the general category of auditorium. And yet it is strange that there should be a doubt expressed as to the very purpose for which it was primarily erected, namely that it should serve as a place wherein persons could assemble and hear the words of a speaker, the music of an orchestra, or the voices of singers, and thus obtain the benefits and pleasures of that wonderful gift of God, the sense of hearing. A similar inquiry, after the completion of a building, regarding the strength of walls, the sufficiency of light, heat, or ventilation, the adequacy of the seating arrangements, or other comparatively unimportant matters, would be deemed superfluous. It is taken for granted that these features can be and are all properly worked out by the architect or builder, with the assistance of such experts as he requires, and there is no thought of failure. But the acoustical properties, the question of whether or not the building will properly serve for the fundamental purpose of an audience, has been, and is now with few exceptions, looked upon as something which can be told only after the building is completed and occupied.

There is, however, no longer any necessity for a continuance of this condition of affairs. During the past several years eminent physicists have taken up this important question, and bit by bit have built up the science of architectural acoustics, slowly but surely accumulating the tangible facts with reference to the phenomena of sound which have recently enabled other practical engineers to formulate definite methods for controlling the acoustical properties of any building.

And out of this has come a new profession, that of the Acoustical Engineer, whose province is to assist the architect with his expert advice and recommendations in much the same way as the Heating and Ventilating Engineer, the Sanitary Engineer, and the Electrical and Mechanical Engineer. Without the specialized study and development of these experts we should never have accomplished the high

degree of proficiency exhibited in our modern architecture. The successful architect of to-day is a very busy man, and, like the successful captains of industry in other lines, he finds it necessary, in order to keep up with the best practice, to avail himself of the services of men who have concentrated their work on the problems of the several branches of the profession, and are each expert in their respective fields. Our family doctor, although a most competent physician, would not think of performing on us some delicate surgical operation, but would call to his assistance a specialist in the particular kind of surgery involved. The eminent lawyer to whom we intrust our interests in some important legal controversy would not be doing us justice if he attempted to play the part of a hand-writing expert, or a medical expert, or a sanity expert, when some exact information is needed on any one of these subjects, instead of making sure of the success of our case by engaging for us the services of men who have made a special study of the questions involved and are therefore best fitted to give advice thereon. Just so it is in the matter of architectural acoustics, and the sooner this fact is realized by architects and owners, especially the latter, upon whom, of course, falls the expense entailed, the sooner will we get away from the ancient idea that the acoustical properties of an auditorium is a matter of luck.

Like everything else which is little understood, a great many so-called cures and preventives have been advanced, and unfortunately in many cases large sums have been spent by owners on useless contrivances, in the absence of any definite knowledge of the subject or of competent persons to whom they could turn for advice. In some cases large sums are expended in stringing wires (some 33 miles of wire having been used in one case that has come under my observation) back and forth across the ceiling, in the belief that this would "break up" the troublesome sounds and effect good acoustics. Sometimes a huge silken net is stretched over the heads of the audience, giving an effect so slight that the same amount of good would be accomplished by rolling the net up into a little ball and placing it somewhere upon the floor of the room. Now the only method which experi-

ence has shown to be effective is the introduction of sufficient absorbing material, in the form of a felt, with a suitable impervious surface, so as to be sanitary and permanent, applied to walls and ceilings, to absorb the excess reverberation and render speech and music clear and distinct in all parts of the room, as it should be.

There are, practically speaking, only two factors in the consideration of the acoustical properties of an auditorium, namely, shape (including the size), and the nature of the materials in the various surfaces exposed in the room, including the furniture and audience. By a series of elaborate experiments each of the various materials used in building construction, such as wood, marble, glass, plaster on metal, plaster on tile, etc., has been properly classified with respect to its power for absorbing sound; that is, its coefficient of absorption has been definitely determined. Knowing these coefficients, and having a tabulated list of the square feet areas of all the materials exposed in the room, and taking into consideration, also, the cubical contents of air in the room, and the number of persons which will occupy it at one time (the clothing and body of each individual having a certain coefficient of absorption), the acoustical engineer is enabled to accurately compute the duration of audibility of the residual sound, or reverberation; or, in other words, the length of time which a sound will continue in the room after the source has ceased.

It is definitely known just how long this residual sound may continue in a room used for a given purpose, as for speaking only, speaking and music, music only, etc., without interfering with the good acoustical properties of the room. A sound, such as a spoken word, goes out in all directions from the source (the speaker), certain portions of it reaching the ears of the audience direct, and other portions striking the walls, ceilings, floors, and other exposed surfaces in the room, these latter portions of the sound also eventually reaching the audience, by deflection, perhaps after many deflections from surface to surface, but naturally not until some time after the initial or direct portions of the sound have been heard.

Sound travels at the rate of about 1200 feet per second, so that in a room where the sound (the reverberation) con-

tinues for say five seconds, it will be readily seen that the audience will hear portions of the first syllable of a speaker (by deflection from the walls, etc.) during the utterance of the next twenty syllables (the average speech being at the rate of about four syllables per second), and so with the second and the third and the following syllables, these deflected sounds continuing to accumulate until we have a reverberation, or multitude of echoes, which prevent our clearly distinguishing the words of a speaker and necessitate great exertion on his part to overcome, as far as possible, by making his voice louder and slower, this bad effect of the excessive reverberation.

The only cure for this trouble is the use of an absorbing material, as previously mentioned, on the proper wall or ceiling surfaces, leaving exposed such hard surfaces as will tend to reinforce the speaker's voice and deflect the sound where it is most needed. Great care must also be used not to overdo a room in this respect, so as to destroy its value for musical purposes. Also, it is necessary, when treating wall or ceiling surfaces, to make use of such construction as will be entirely sanitary, and will permit of the form of decoration desired, at the same time keeping up to the standards of good practice in other respects. All these features have been carefully worked out, and are purely the province of the acoustical engineer, whose work should, in all cases, be done under the competent supervision of the architect. It is only by the proper coöperation of the architect and the acoustical engineer, both in the designing of new buildings and the correction of defects in old ones, backed up by the intelligent support of owners, that the best results along this line will be obtained.

There is, of course, in this as in other sciences, much to be learned; but the advances made in the past few years are far greater than most laymen, and even most architects, are aware of, and it is to be hoped that in the near future there will be a more widespread use of the knowledge already gained.

W. R. C. ROWAN.

Criticisms and Notes.

CONCILII TRIDENTINI ACTORUM pars altera: Acta post Sessionem Tertiam usque ad Concilium Bononiam translatum. Collegit, edidit, illustravit Stephanus Ehses. (Tomus Quintus Diariorum, Actorum, Epistularum, Tractatuum. Edidit Societas Goerresiana promovendis inter Catholicos Germaniae Litterarum Studiis.) Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1911. Pp. lx–1079.

CONCILII TRIDENTINI DIARIORUM pars secunda. Massarelli Diaria V–VII, L. Pratani, H. Scripandi, L. Firmani, O. Panvinii, A. Guidi, P. G. de Mendoza, N. Psalmaei Commentarii. Collegit, edidit, illustravit Sebastianus Merkle. Cum tabula phototypica. (Concilium Tridentinum. Diariorum, Actorum, Epistularum, Tractatuum nova Collectio. Edidit Societas Goerresiana promovendis inter Germanos Catholicos litterarum studiis. Tomus secundus: Diariorum pars secunda.) Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1911. Argentorati, Berolini, Carolsruhae, Monachii, Vindobonae, Londini, S. Ludovici. Pp. clxxvii and 965.

In a former volume, the fourth of the series *Diariorum, Actorum, Epistularum, Tractatuum*, published under the auspices of the Görres Society for promoting literary studies among the Catholics of Germany, Mgr. Ehses gave us what might be called in popular language the official inside history of the convocation of the Council of Trent, that is a detailed account of the preparatory steps and the immediate conciliar acts, together with the transactions of the first three introductory sessions. Some years earlier Professor Sebastian Merkle had edited the first instalment of *Diaria* referring to the convocation of the Council. He established the definite authorship of Severoli's commentary, which had been attributed by former scholars, such as Theiner and Döllinger, to Massarelli. His volume contains the early authentic diaries of the latter, who as Secretary of the Council did more than any other single man to facilitate the consistent action of the assembled legislators.

In his *Proœmium* to the fourth volume Dr. Ehses goes over the history of the remote preparations and thus is led to touch upon the historical conditions which caused the eventual opening of the Council by Paul III toward the end of 1545. It is well known that ever since Luther's appeal in 1518, from the Pope to a General

Council, the idea had been favorably received, not only by the German princes and by Charles V, but by Pope Hadrian VI also. Later on, in 1538, Paul III had taken active steps for the convocation of the Council, to meet in Genoa, afterward in Vicenza, and finally in Trent, which came to naught. In 1542 a presidential commission was appointed, another in 1545. Cardinals Del Monte, Cervino, and Reginald Pole met at Trent to open the Council, but as none of the bishops appeared, the business was deferred. In May of the same year nineteen prelates met, but their number was deemed too small to open the sessions.

On 13 December, 1545, the first officially recognized session took place, there being in attendance thirty-four bishops and forty-seven theologians. Nearly four months were spent in such work as preparing the schemata and appointing commissions or formulating propositions of reform. Not until April of the following year did the actual work of the Council begin.

It is from this date that the volume before us begins its relation of documents. Naturally the correspondence of Massarelli plays a very important part throughout the whole commentary; and though we have elsewhere become familiar with certain phases of Massarelli's work, as in the volume already referred to and edited by Dr. Merkle, and to a certain extent in Pallavicino's corrections of Paul Sarpi, and in the editions by Theiner and others, the work of Dr. Ehses not merely supplements and corrects but also rounds out with masterly order and accuracy the entire documentary history of the four sessions held between the spring of 1546 and that of the following year.

In an introductory chapter the learned editor describes the method observed by Massarelli in his work as secretary, and notes the successive steps that mark the development and formulating of the *acta*, with their revisions for ultimate publication. The impression one receives from this work is that of a minutely accurate report of the deliberations of the Fathers assembled; and it becomes more and more evident, as we follow the exposition of documentary history presented by Dr. Ehses, that the result of his researches far surpasses that of former historians of the Council, and makes us aware of the sad deficiencies in such works as the *Acta genuina Concilii Tridentini* by Theiner, which have been regarded as authoritative. The historian no less than the canonist and theologian will in the light of these documents have to modify his judgment as to the value of the labors of Paul III and especially of Pius IV, at a somewhat later date, as set forth by Theiner. What Paulus Manutius might have done as editor of the Acts of the Council must remain conjectural; but there can be no doubt that

the present work realizes the best expectations of critical scholars regarding the true history of the period here dealt with.

That period is undoubtedly one of vital importance to a correct appreciation of the doctrinal development of the Catholic faith. The sessions held within its compass define for us the fundamental principles of faith as an answer to the teachings and inferences of the so-called Reformers. On the one hand we have the dogmatic definitions of the canon of the Scriptures, and the adoption of the Vulgate as the authentic version of the Old and New Testaments. Next, the doctrine of original sin and of justification is clearly set forth, and incidentally the position of the Church regarding the doctrine of the Immaculate Conception of the Blessed Virgin is stated. In logical order follow the discussions formulating the canons regarding the sacramental power of the priesthood and the Apostolic succession, under the head of *De Sacramentis in Genere,* which are followed by those on Baptism and Confirmation. On the other hand we have the enactment of disciplinary decrees regarding the obligation of residence of bishops, their qualifications, the conditions for sacred orders, the appointment to benefices and the regulation of certain charity work, such as hospitals, etc. Under the painstaking research and critical discernment which Monsignor Ehses has brought to the exposition of these subjects, we see in a new light the manner in which they were discussed and the legislation to which they led.

With the end of the eighth session comes a gap in the history of the Council. The emperor disapproves of the transfer of the Synod to Bologna, whither the Fathers at the request of the Pope had adjourned, owing to the breaking-out of the pestilence at Trent. Thus the first act of the great reform movement within the Church ends. Before Paul III could reopen the sessions, in November of 1549 death overtook him.

It would lead us too far in our attempt to call the attention of scholars to this truly monumental work, were we to dwell on the value in detail of the commentary, the notes and references, which illustrate the work at every step. Even to the theologian who is interested merely in the scholastic study of the topics discussed, the erudite memoranda occasioned by the discussions among the scholarly men assembled at the Council are of unusual worth. To the canonist it appeals of course on different grounds, whilst the ecclesiastical historian finds here a treasure trove of information which the Indexes render easily accessible for consultation. Other work that Hergenröther, Hefele, Denifle, and others, busy in the field of historical research, had to abandon because they were unable to trace certain sources in the archives of the Vatican and

elsewhere, has been made possible by the patient and judicious erudition of Dr. Ehses.

These volumes are being printed by the Vatican press in a style that vies with the best editions de luxe of such works. B. Herder of Freiburg bears the expense of publishing, while the Görres Society pays for the work of research and maintains scholars in Rome for the purpose. This public-spirited coöperation needs to be recognized by those who profit by its results, and should lead to ready purchase, by libraries and scholars, of the volumes.

In speaking of the above work by Mgr. Ehses, we referred to the valuable labors of Professor Merkle, who published the first four Diaries of Massarelli on the methods and activity of the Fathers of the Tridentine Council. A somewhat exhaustive review of this first part appeared in our pages about ten years ago (ECCL. REVIEW, January, 1902, pp. 109-114), when the volume was first issued. The present work, a continuation of the *Diaria* of Massarelli, was in the printer's hands, six or seven years ago, when untoward circumstances prevented the editor from supervising its completion in Rome, where this work had to be done, because the sources of all necessary corrections were in the archives, and no one else could have taken up the task, not being equally familiar with these sources, their import, and locality. When the author was able to resume his task, some collateral publications, such as Susta's collection of Conciliar Epistles and P. Eubel's *Hierarchia III*, had in the meantime made their appearance; new material had been discovered regarding questions which Dr. Merkle had discussed in the earlier part of his work, and fresh illustrations, of which he was now bound to take further account. Hence there arises a certain unavoidable lack of unity in the work as a whole. But this does not affect the importance of the publication as a source of information regarding the Council. It supplements, so far as its special scope allows, the work of Dr. Ehses, and thus prepares the next step in the history of the Council by the latter scholar.

The first volume of the *Diaria* comprised, as was seen, four of Massarelli's Diaries. Here we have three others from the Vatican collection. They are not perhaps of intrinsically the same importance as the earlier Diaries, at least so far as they serve to give the history of the Council. Their scope is collateral and illustrative of the election of Julius III and of the conditions of Rome at the time, when the struggle after reforms was still uppermost in the minds of churchmen everywhere. In his *Prolegomena* Dr. Merkle points out the difficulties encountered in reconstructing the account from Massarelli's incomplete *Codex autographus,* which

contains only one half of the book, and had to be completed from other sources. The author displays great critical acumen in establishing the authentic records by a comparison chiefly with the recension of Panvini, who completes the original Manuscript of Massarelli; he also shows the attributions to Francisco Bino to be erroneous. There are other writers on the period which Massarelli's Diaries cover; such as Bernardinus Maffeus, Sebastianus Gualterius Urbevetanus and Peter Paul Gualterius. These writers the author examines with the same accurate reference and in the light of their attitude toward the members of the Council.

After having discussed the remaining two Diaries (VI and VII) the editor proceeds to an historical commentary upon the lives and works of Pratani, Scripandi, Firmani, Panvini, Guidi, Gonsalvi de Mendoza, and Nicola Psalmaei. Of these the Augustinian Cardinal Scripandi naturally interests us most. Prof. Merkle is fully appreciative of the learning and piety of Scripandi, whose autobiography gives us the facts of his life, whilst his merits not only as a Scriptural but universal scholar are fully recognized by his contemporaries; but the chief interest in the present connexion attaches to his tract entitled *Farrago Concilii Tridentini,* which describes the acts of the Council mainly during the sessions of 1545. He sometimes erred in judgment. From the records it appears that some MSS. belonging to this period need yet to be recovered, and our commentator enters into a critical examination of the librarian accounts.

We must limit our remarks to these indications of this valuable contribution to the history of the Council of Trent. It presents us also with an authentic account of the period that follows immediately upon the death of Paul III, and the pontificates of Julius III, Marcellus II, down to Pius IV.

Thus far we have therefore the first four volumes of a thoroughly authoritative history of the Council of Trent. Two of these contain *Acta*, which form about a fourth part of all the material similar in scope that still awaits publication. Two other volumes contain the *Diaria*, and there is a third volume to complete these. Moreover, the work as contemplated is to include the publication of two volumes of *Epistulae*, and one volume of *Tractatus*; twelve quarto volumes in all. The average cost of each volume in the book-market, about twenty dollars, is slight as compared with the service that a work of such proportions and authority renders to the student of history or of theology. H. J. H.

PANIS ANGELORUM. Tesoro de Documentos y Prácticas para los devotos de la Sacrada Eucaristia, por un Padre de la Compañia de Jesús. Con la debidas licencias. Barcelona: Gustavo Gili. 1911. Pp. 504.

MEIN LICHTLEIN vor dem Tabernakel, in Gebeten, Betrachtungen und Lesungen auf die sieben Sakraments-Donnerstage vor Grünem Donnerstag und nach Fronleichnam. Von Anton de Waal, Rektor des deutschen Campo Santo zu Rom. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet. 1912. Pp. 240.

LE PAIN EVANGELIQUE. Explication dialoguée des évangiles des dimanches et fêtes d'obligation, à l'usage des Catechismes du Clergé et des fidéles. Tome I. De l'Avent au Carême. Par l'abbé E. Duplessy. Paris: Pierre Téqui. 1912. Pp. 420.

SIMPLE INSTRUCTIONS FOR THE FIRST COMMUNION of very young children. Translated from the French by the Sisters of Notre Dame. New York, Cincinnati, Chicago: Benziger Bros. 1911.

DISCOURS EUCHARISTIQUES. Deuxième série. Discours dogmatiques prononcés au Congrès Eucharistiques. Paris: P. Lethielleux. 1912. Pp. 385.

Panis Angelorum, by a Spanish Jesuit, is perhaps the most complete devotional book on the subject in our modern ascetical literature. It begins with a doctrinal exposition of the Blessed Sacrament, the Mass, to which are added devotional directions and prayers, various methods of assisting at the Holy Sacrifice and of offering it for different objects. The second part deals with the reception of Holy Communion, in a similar way to that given for the Mass. Then follow a series of meditations on Holy Communion, prayers before and after, hymns and spiritual canticles for public as well as private devotion, conferences, Eucharistic devotions, such as aspirations and prayers for all kinds of conditions and seasons; finally there are historical accounts of various associations in honor of the Blessed Sacrament, such as the Eucharistic League for Priests, the Archconfraternity of Perpetual Adoration and of works for Poor Churches, the Confraternity of the Blessed Sacrament, etc. The volume gives likewise a number of documents, such as decrees of the S. Congregation regarding Holy Communion, and a summary of the indulgences, privileges, and indults granted by the Sovereign Pontiffs to the Archconfraternity of Nightly Adoration of the Most Blessed Sacrament.

Monsignor Anton de Waal, the veteran editor of the *Römische Quartalschrift* whose name has been identified with the "Campo Santo" as the home of German scholarship in the city of Rome, publishes an attractive little volume which is destined to make propaganda for special devotion to the Blessed Eucharist. Like the custom of the six Sundays in preparation for the feast of St. Aloysius, and the seven Tuesdays for St. Anthony, Mgr. de Waal proposes a devotion on seven Thursdays for the two great feasts of the Blessed Sacrament during the liturgical year—Holy Thursday and Corpus Christi. The seven weeks before Holy Thursday would be a preparation for receiving the Easter treasure of Holy Communion, and the seven weeks after Corpus Christi an act of thanksgiving for the divine condescension that gave the same to us. This devotion, after it became known some years ago, found a ready welcome with numerous religious communities in Italy and Germany. Pius X in the spring of 1910 bestowed in favor of these communities a plenary indulgence on each of the fourteen days for those who receive Holy Communion and spend half an hour in devotion before the Blessed Sacrament. Whilst the indulgences are for the present restricted to the religious communities in Italy and Germany, the devotion itself has the manifest approval of the Holy See, and the little guide furnished by the author gives adequate indications of how the devotion may be conducted with well-chosen prayers, brief meditations, and suitable readings on the Blessed Sacrament.

Le Pain Evangélique. This first volume of a series by the author of *Pain des Petits* is conceived on somewhat novel lines, albeit very attractive. The parish priest tells the children that after the Mass next Sunday they will begin the Christian Doctrine Class, where they are going to read together the Gospel of the Sunday which he will explain to them. One little lad rises and asks: "Monsieur l'abbé, may we ask questions?"—"Surely," says the abbé, "you may. We shall talk together just as we do now, and I want you to let nothing pass that you do not fully understand, without asking questions." A little girl taking the priest at his word then and there asks him what he means by "Gospel". He answers and in turn asks them some question, from which he leads up to further explanation about the life of Christ and His holy teaching. It is all done in a very simple yet thoughtful way, and one can understand how it becomes attractive to the adults as well as interesting to the little ones. The abbé Ségur, who had learnt the art of catechizing well from his mother, used to attract the most educated and refined people in Paris, who were anxious and

proud to attend his afternoon Catechism class in the church. To our priests the volume of the abbé Duplessy will furnish an object-lesson on how one can preach from the Gospel text and yet not merely exhort but instruct without going into theological refinements on the one hand, or searching for oratorical devices on the other. The present volume treats of the Gospels from the first Sunday of Advent to Quinquagesima Sunday, including also the feasts of the Immaculate Conception, Christmas (for the three Masses), Circumcision, and Epiphany.

We are glad to mention here a little catechism for very young children, *Simple Instructions for the First Communion*, which is one of the best we have seen for its purpose. A mother ostensibly instructs her six-year old boy, Peter, who can already make the sign of the Cross and who knows the Our Father.

"Now, little Peter, you have just said Our Father who art in heaven . . . It is time Peter should learn that God, so good and kind, has made all things.

"Peter did you notice in the street that they were building a house?"

"Yes, I saw lots of stones and men working."

"What are those men called?"

"Masons."

"Then the houses do not make themselves?"

"No, it's the masons who make them."

"Who lives next door to that house?"

"A baker."

"A baker who bakes bread;—and farther on?"

"A tailor."

"A tailor; what does he do?"

"A tailor makes clothes."

"So it seems that neither a loaf of bread, nor a coat, nor a house can make itself.

"But now what about the little chickens in the hen-coop in the yard—did they make themselves?

"No, they come out of eggs that the hen had hatched.

"But did the eggs make themselves?

"No, the hen laid them.

"Then did the hen make herself?

"No, she too came out of an egg.

"So you see, the hen came from an egg, and the egg came from another hen; so, as you say, nothing can make itself. Some one must have made the first hen and the first egg. Well, now, that some one is God.

"Now, Peter, you see that, as God made everything, it is He who gives us everything, and is, above all, kind and good. We must ask Him for everything we want, as we say in the Our Father."

Thus the instruction goes on, alternating with practice in simple prayer, to which the child responds quite naturally.

The *Discours Eucharistiques* contains the second instalment of the dogmatic sermons delivered at the Eucharistic Congresses of Jerusalem (1893), Reims (1894), Paray le Monial (1897), Brussels (1898), and Lourdes (1899). They are published by the standing committee of International Eucharistic Congresses, and are of course masterpieces of doctrinal eloquence.

LA PREMIERE COMMUNION. Histoire et Discipline, Textes et Documents des origines au XX^e^ siècle. Par Louis Andrieux. Paris: Beauchesne. 1911. Pp. xxxiii–392.

The Church in our days is greatly indebted to the French Clergy for their activity in the realm of literature dealing with the sacred sciences in a manner particularly characterized by "actuality". Whatever unfortunate lapses from orthodoxy have occurred amongst their numbers (and, after all, the proportion of these lapses is small compared with the number of priests in France), the many works issued of recent years upon historical, Biblical, and theological questions by French priests afford cheering evidence of a vigorous life in the persecuted Church of France.

The work under review is characterized by orthodoxy, clearness, and a critical study of sources. The information contained therein may come as a surprise to some; but every statement is proved by quotations from authoritative documents. Concerning the primitive discipline of the Church with regard to the Communion of children we are told *sans phrase* that the primitive Church administered Holy Communion "to all the baptized without exception, to little children not yet of the age of reason and to adults alike." This discipline, the author remarks, is so contrary to our present customs that it seems almost incredible. Yet even a scant study of the ancient discipline of the Church suffices to show that as a matter of ascertained fact that Communion of very little children which seems to us so extraordinary was in regular use throughout Christendom down to the end of the twelfth century (pp. 1 and 2). And to particularize, it is a fact that in those early days infants received Holy Communion when still in arms. They received the Blessed Sacrament under the species of wine on the very

day of their Baptism. From that day onward, without there being any question at all of their having reached the age of reason, they communicated frequently, at first under the species of wine, and later, when they were able, under the species of bread. On certain days they were gathered together in the church to receive the remains of the consecrated Bread after the Communion of the faithful. To such an extent was Holy Communion considered obligatory for infants and little children that some went so far as to say that infants dying without having communicated could not be saved (p. 2).

We need not follow the author through his abundant proofs of the correctness of these statements. He quotes St. Cyprian of Carthage, Gennadius of Marseilles, St. Paulinus of Nola, St. Augustine, the Apostolic Constitutions, the Canons of Hippolytus, and other authorities, as mentioning the Communion of little children. "Is it possible," he asks, "to go further back? There is no text extant," he replies, "earlier than St. Cyprian (A. D. 250) in which the Communion of little children is *expressly* mentioned. But taking into consideration the fact that infant Baptism was in use from the earliest times (this was witnessed by Tertullian, who disapproved of the practice, and by St. Irenæus), and remembering that we have evidence as early as that of St. Justin that, for adults, the three rites of Christian initiation—Baptism, Confirmation, and Holy Communion—were never separated, but all conferred at once, it is legitimate to conclude that from the moment when Baptism was conferred upon new-born infants, the other two rites of Confirmation and Holy Communion were administered to them also; and that the custom of communicating infants on the very day of their Baptism—a custom, as we have seen, *expressly* referred to as early as A. D. 250—must have had its origin at a date considerably earlier." Our author traces the custom to the end of the twelfth century, proving, at the same time, that the *frequent* Communion of little children below the age of reason was in use. At the end of this stage of his inquiry he reiterates his former statement in another form, namely, that up to the twelfth century the day of Baptism was, for children of all ages, also the day of their first Communion (p. 25). Again he repeats that it is an incontestably proved fact that throughout the entire Church till the end of the twelfth century, little children were admitted to Holy Communion, at first under the species of wine, then, as soon as they were old enough, under the species of bread (pp. 48 and 49).

A change of discipline came in the Western Church with the twelfth century, culminating in the authoritative sanction of the new discipline by the famous decree *Utriusque sexus* of the Fourth

Lateran Council in 1215. This part of the investigation concludes with the asking and answering of the two questions which the author justly remarks will have suggested themselves to the reader by the time he has got thus far in the book. They are: 1. Why did the Church at first admit infants to Holy Communion? and 2. Why, after having authorized this practice for so many centuries, did the *Latin* Church interdict it afterward?

Interesting questions these certainly are. We can merely indicate the reply to them. As to the first, the Church proceeded on a principle. The principle was this—the Holy Eucharist is spiritual food. To be capable of the effects of spiritual *food* requires only that the recipient should already have spiritual *life*: this life is given by Baptism. A baptized infant is born again to spiritual life; there is nothing to hinder it from receiving spiritual nourishment. The author warns us that we must not expect in earlier writers so extended and exact a treatment of the question as in later theologians, but he points out that whenever the ancient writers do refer to the motive for giving Holy Communion to infants, they invariably have recourse to this principle of spiritual alimentation (p. 79).

But why was the change made, so that we find the Communion of little children forbidden, e. g. at Paris from the year 1196? The reason is not a theological reason at all. To put it in a few words, the Communion of very little children (who, as we have seen, during their first years received Holy Communion under the species of wine) began to fall into desuetude as soon as the custom of administering the chalice to the laity began to be abandoned. Our author shows clearly how one thing followed the other. When the laity no longer received the Precious Blood—and our readers need not be reminded that reasons of *convenientia* and decency led to this—the celebrant consecrated only one chalice, for his own consumption. Thus there was nothing with which to communicate the very small children (p. 85). Then it came about that the little ones did not communicate at all. The author is speaking, of course, of the discipline in the Latin Church. The old custom is in vogue to the present day in some Churches of the East.

Before concluding this part of his study M. Andrieux makes the following just and important observation: "Cette discipline, si lointaine qu'elle nous paraisse, nous est cependant précieuse à plus d'une titre. Elle nous est temoin, que, dès la plus haute antiquité, l'Église chrétienne ne considéra jamais l'Eucharistie comme une récompense, mais bien comme un remède et un aliment surnaturel—Elle regardait même cet 'aliment surnaturel' comme si merveil-

leusement efficace, qu'elle le jugeait capable d'alimenter la vie surnaturelle dans l'âme du petit enfant baptisé, avant même que celui-ci fût capable d'en avoir le désir" (p. 88).

The Fourth Lateran Council laid down that every person, *utriusque sexus*, who has reached the years of discretion, is bound to go to confession at least once a year, and to Holy Communion at Easter, under certain ecclesiastical penalties. The interpretation of this decree has varied; and in this fact we have the reason why the age for children's first Communion was gradually put higher than the Council ever intended it should be put. To sum up rather crudely (for this notice must not be protracted to much furtner length), two facts contributed to the raising of the child's age—first, the Lateran Council did not define what is the age of discretion; and secondly, the obligation of Confession and Communion and the penalties for disobedience are laid down in one and the same decree. Now the penalties of positive law do not regularly fall upon those who have not reached the age of puberty. Hence children who had passed the age at which they entered upon the use of reason, but had not yet reached the age of puberty, did not fall under the *penalties* imposed by the Council. They could omit the Paschal Communion without suffering the penalties. The knowledge of this, the indifference of parents and other causes brought it about that children, even after they had reached the age of reason, were not taken to the Holy Table, and this abstention became a custom.

Yet the interpreters of the Lateran decree simply said that a child who has reached the age of reason—i. e. who is able to distinguish right from wrong—is of an age to receive Holy Communion. They lay down, as Pius X has laid down, that it is sufficient that a child be able to distinguish the Holy Eucharist from common bread (p. 112). Theologians and canonists began to define what was the approximate age at which a child might be supposed to be capable of this understanding. They commonly put the age at ten or eleven years. Yet this fixing of the age was not given as a hard and fast rule: the question was, "Has the child the use of reason?" If it has arrived at the "use of reason" before the age of ten years, it could communicate; or, as our author says, in the fifteenth century "the question of age was nothing; the question of *discernment* was everything" (p. 123). Moreover, the earlier interpreters of the Lateran Decree made no distinction between the age for Confession and the age for Communion. The Council of Trent itself implies that every child capable of mortal sin is bound to the Paschal Communion (p. 129). The "Catechism of the Council of Trent" teaches the same doctrine (p. 142).

M. Andrieux is careful to point out that neither in the first interpreters of the Decree of the Fourth Lateran, nor in the Council of Trent nor the Catechism is there any question of making a distinction between two ages of discretion—one at which a child is bound to confession, another, and a later age, at which it is bound to receive Holy Communion. It was the theologians of the sixteenth and seventeenth centuries who introduced this distinction. There were, indeed, some who held to the original interpretation, but the great majority were against them. These brought forward many ingenious arguments in support of this procedure, examples of which are given by our author (Ch. V, *passim*). But it is to be noticed that even these theologians speak in such a manner as to show that, even from their point of a view, an obligation *per se* rests upon children to receive Holy Communion as soon as they come to the use of reason (i. e. at about the age of seven years), and De Lugo says that in case there is danger of death Viaticum should be given. But, for one reason or another, they concluded that they might rightly *dispense* children from this obligation till they reach a later age, when it might be supposed that they would communicate "with more fruit". "So," M. Andrieux says, "if these theologians came to life again they would admit that the Congregation of the Sacraments has not made a new law, but has simply abrogated a dispensation founded, not upon any text, but upon a theory of the schools which gradually degenerated into a custom" (p. 154).

With the entrance of Jansenism upon the scene, the age for First Communion became later and later, especially in France. A fixed age—fixed by diocesan regulations—came into vogue. Rome, the author shows us, consistently re-acted against this tendency, and upheld all the time the older discipline founded upon the earlier and right interpretation of the *Utriusque sexus*. The whole history of the question proves how the recent Decree on the age for First Communion simply recalls us to the original discipline, clearing away false notions and practices which had gradually accumulated. This is true not only concerning the age at which First Communion should be given, but concerning the persons who are to decide upon admitting the children, concerning the amount of knowledge and devotion to be required of them, as well as the practice regarding confession (and *absolution*) previous to the reception of First Communion. On all these points the Decree of Pius X is a recall to what all along has been the real law and ideal upheld constantly by the Roman Pontiffs in similar terms to those used by Pius X in the *Quam singulari*.

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M. Andrieux has a word to say upon the custom, which originated in France, of solemnizing the First Communion of children in a special manner, with special examination and preparation of the candidates. This custom is so far from being disapproved of by the Holy Father that he has ordered it to be observed in all the parishes of the city of Rome, by a letter to the Cardinal-Vicar of Rome, 12 January, 1905. The appendices to this volume comprise (1) the Decree *Quam singulari*, (2) an instruction of Benedict XIII on preparation for First Confession, (3) an instruction by the same Pope on preparation for First Communion, (4) the cause of the Bishop of Annecy decided at Rome in 1888, (5) the Letter of Pius X to the Cardinal-Vicar on Catechism and First Communion at Rome. There is a full bibliography, but, unhappily, no alphabetical index.

PARISH KYRIAL AND HYMNAL, with Ceremonial for the Laity. Compiled and edited by the Rev. J. M. Petter, Professor of Church Music at St. Bernard's Seminary, Rochester, N. Y. Rochester: John P. Smith Printing Company. 1912. Pp. 93.

Congregational singing is made easy and attractive by this admirably devised manual. It is meant for the practical use of the congregation and therefore contains everything that helps to an intelligent participation in the Divine Service by the people who attend it. First, it gives in modern notation the plainsong melodies of the Asperges, the Vidi Aquam, and the complete Ordinary (the melodies of the Missa de Angelis have been selected for this purpose, "as appealing most readily to modern taste"), including the various forms of the Ite Missa Est and the Benedicamus Domino (with their responses). Beneath the Latin texts are printed English translations; and interspersed between these various portions of the Ordinary are given translations of the full texts of the Mass as said by the celebrant (the Introit, Epistle, Gradual, Gospel Offertory, Communion, Collect, Secret, Post-Communion are those of Trinity Sunday). The little volume(it contains only 93 pages) thus provides a complete Mass-service. Secondly, for use at Low Mass, there are given the words and melodies of 24 hymns arranged for the various seasons of the ecclesiastical year. Thirdly, the O Salutaris, Tantum Ergo, Laudate Dominum, for Benediction. Finally, there are instructions—brief and clear—in the matter of Ceremonial for the Laity during High Mass, Low Mass, Mass for the Dead, Absolution after Mass for the Dead, Vespers, and Benediction. It is unnecessary to point out how many needs are fully met by the intelligent compilation of this little volume, or how

facile an itinerary it makes for that service of congregational song insisted upon with such earnestness by Pius X in his famous Instruction on Sacred Music (22 November, 1903). It is, in the highest degree, practical, and it is withal attractive in spirit and dress, and deserves warmest commendation.

H. T. HENRY.

DIE MYSTERIEN DES CHRISTENTUMS nach Wesen, Bedeutung und Zusammenhang dargestellt von Dr. Matth. Scheeben. Dritte Auflage. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1912. Pp. 715.

Those to whom Theology means simply a system of more or less traditionalistic speculations upon prophetic utterances will find little to attract them in this work of one of the greatest theological writers of modern times. Those, however, who see in Theology an inspiration to enter more intimately into the human meaning of divine truth, and a suggestion of thoughts that quicken the mind, widening it and rendering it more sensitive to the light of revealed truth, will get from Scheeben's profound exposition a deeper insight into and a fuller conscious possession of the Christian mysteries. Although it is almost half a century since the first edition appeared, nothing substantial in the work has called for alteration. This fact is due not simply to the immutable character of the Christian truths, but likewise to the author's firm grasp of the philosophical and theological concepts that link, or rather assimilate, those mysteries to the human soul. The work, however, has been subjected to a thorough revision, previously by Dr. Küpper (1898) and now by Dr. Radmacher of Bonn. The revision extends mainly to formal and literary emendations and minor additions—alterations which, though they do not touch the essentials, contribute not a little to the perfection of the work. The volume comprises a short treatment on mysteries in general, and an elaborated study of the individual mysteries—the Blessed Trinity, Creation, Sin, the Incarnation, the Eucharist, the Church and her Sacramental system, Justification, the *Novissima*, Predestination.

The concluding section treats of the Science of the Mysteries, i. e. Theology—a chapter in which the author exposes the nature and relations of that science, but reveals no less the depth and range of his own spiritual vision. For Scheeben's was a many-sided mind —a subtle thinker, a profound mystic, a well-balanced ascetic; a thorough Patristic scholar and a well equipped scholastic. All these qualities entering into his book make it one of the surest avenues into the *penetralia* of divine revelation. Many of our readers will

probably know the author through the English translation of one of his more popular theological and devotional books—*The Glories of Divine Grace.* His *Handbuch der Dogmatik* is of course familiar to German students. The *Christian Mysteries* belongs to the ripest fruits of his genius and talent.

MISSIONARIUS PRACTICUS seu Eloquentia Sacra iis qui exercitiones spirituales instituunt maxime accommodata. Auctore P. Florentio ab Harlemo, O.M.C. Helmond: Van Moorsel and Van den Boogaart. 1912. Pp. 463.

Whilst this volume abounds in illustrations from the masters of sacred eloquence, ancient and modern, it is not, as the title of "Missionarius practicus" might suggest, a collection of practical precepts and examples to serve the preacher or the director of spiritual conferences. It is rather a systematic treatise dealing with the theory or principles, the sources, the exercise, and the qualities, of preaching. Thus it would serve as a text-book for theological students of homiletics and sacred oratory. To the priest who has not lost the taste for Latin text-books the *Missionarius practicus* offers much valuable reference to Patristic and Scriptural means by which eloquence is kept within the limits of sacred thought. The reader is taught to analyze and criticize on the one hand, and on the other to construct the sermon by a right disposition of the available material to which P. Florentius opens access. The volume is well printed.

CASES OF CONSCIENCE for English-speaking Countries. Solved by the Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. Vol. II. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 375.

The first volume of Father Slater's *Cases of Conscience*, published a year ago, dealt with Laws and Conscience, the Decalogue, and the Precepts of the Church. In this second volume the author takes up the duties belonging to particular states of life, and the means of grace. Hence the cases turn about the obligations of laymen such as judges, witnesses, and professional students; about the duties of clerics and religious; and next about the Sacraments, Censures, Indulgences, etc. The manner in which Father Slater presents his topics is attractive, and his solutions, as we said before, commend themselves to common sense, being based on sound principles rather than on mere tradition and precedent, though he does not neglect to cite authority when there is occasion to do so.

TRAITE DE DROIT NATUREL THEOLOGIQUE ET APPLIQUEE. Par Tancrede Rothe, Jur.Dr. Tomes V et VI. Paris: Larose et Tenin. 1912.

It is almost eight years since we had occasion to review the fourth volume of this treatise on applied Ethics. In the meantime the material assigned to the fifth volume has expanded into two goodly tomes, while the sixth on the projected program is still in the stage of *fieri*. The fourth volume, it may be remembered, treated of the rights of labor; and the same subject is continued throughout the two volumes at hand. As the author's aim throughout is to expose the ethical rights and duties emanating from the natural (moral) law and pertinent to all the agents entering into the organization of labor, the sequence of development brings him in the opening of the fifth volume to the powers of the State. Such vital problems as governmental action in regard to labor, strikes, just wages, competition, coöperation, relief, workers' insurance, and many other topics are here considered. The sixth volume begins with an elaborate discussion of "feminism", the functions of government in regulating the professional occupations of women. With certain necessary reservations, the author is strongly opposed to, and hence insistent upon the State's restricting, the professional employments of women. The control of labor and of property corporations constitutes the bulk of this volume. There is also an article on the special rights of the Church respecting labor associations; another on the duties and rights of State officials; and a brief résumé of French legislation pertaining to intellectual service. It should be noted that the main burden of discussion throughout the entire treatise rests upon "intellectual service."

This indeed is the unique feature of the work, that the intellectual rather than the physical claims of labor stand in the foreground.

The work seemingly embodies the author's lectures at the Catholic University of Lisle, at which institution he is professor. This may account for its discursiveness and its somewhat loose systematization and apparent disregard of conventional proportions. A "chapter" that runs through three large volumes, and an "article" that comprises almost 1400 pages, may seem rather cumbersome subjects to handle. The work is one that will be valued most by students and professors who look for roominess in the treatment of roomy subjects. Readers who want synopses and digests must go elsewhere. Without conceding too much to the demands of the latter class of inquirers we might venture the opinion that the value of the work would not have been lessened by restricting it to half its present

compass. Books are very many and life is very short. However, the author may have it in mind to compose a work more condensed in view of a larger circle of students. The specialist and the leisurely will of course, and rightly, always prefer the present expansive mode of treatment.

THE LIGHT OF THE VISION. By Christian Reid. The Ave Maria: Notre Dame, Indiana, U. S. A. 1912. Pp. 362.

Among recent Catholic novels Christian Reid's *The Light of the Vision* takes a prominent place. It illustrates the fascination exercised by the architectural beauty, especially the color designs of the windows in the old Cathedral of Chartres, which Huysmans has so beautifully described in his *La Cathédrale*. Under the spell of this fascination a young American woman, divorced from a wealthy but heartless husband, is drawn to the Catholic Church, and thereby warned against allowing herself to be engaged by a new tie that threatens to bind her affections to a Catholic youth who seeks her love. She becomes a Catholic at the very time when her unworthy husband meets with a sad accident that places him in the position of an abject dependent, and she is inspired through Christian charity to seek him and to devote herself to his service. Her sacrifices soon lead him to recognize the nobler motives that actuate her life and he dies a Catholic. When after his death she again is pursued by the Catholic lover, she inspires him likewise with the resolve of renunciation. She herself continues in the path of higher perfection by embracing the life of the cloister. It is a beautiful story and appropriately dedicated to Father Daniel Hudson who, like Father Matthew Russell of the *Irish Monthly*, has been instrumental in drawing forth from many hearts noble thoughts wrought in our most tuneful English tongue.

PAEDAGOGISCHE GRUNDFRAGEN. Von Dr. Franz Krus, S.J. Innsbruck: Felizian Rauch; New York and Cincinnati: Fr. Pustet & Co. 1911. Pp. 459.

Some mention has previously been made of this book in the REVIEW, but the work is too important to be dismissed with a passing notice. As the above title indicates, the subject-matter is the, or rather some, fundamental aspects of education, basal questions or problems of pedagogy, the science and art of education. The problems are fundamental: so must be their solution. How to develop, bring out into effective use, the latent energies and faculties of the child, so that all may conspire harmoniously unto both the proxi-

mate and the ultimate good of the child, this of course is the fundamental, the all-embracing problem. Its true solution no less obviously can be drawn only from principles that express the true nature of the child, the true interrelation of the components of that nature, principles therefore that are world-old, perennial, immutable, unconditioned by place or time, principles that lie in the bosom of Christianity, its religion, theology, and philosophy. Truisms, platitudes, if you will, is all this. It is however in the firm yet flexible grasp of these principles, and in their concrete adjustment to education that the merit of the work before us lies. Easy enough it is at least for the Christian to recognize the fundamental truths of right education, since these are obvious to common sense as well as religious faith; but to draw forth the practical conclusions from those principles, to point out their many-sided bearings, is quite a different thing, and can emanate only from a mind that possesses sound wisdom, technical knowledge, and ripe experience. All these qualities shine forth from these studies. The author is well informed in the traditional no less than the recent pedagogical theories; and whilst he recognizes the many conflicting ideas and proposals in the latter, he is by no means blind to what merits they possess. He does them ample justice. Even Herbart receives due recognition. "His pedagogical writings will never grow old," says Father Krus, "for they are saner than his philosophical ideas, and are the outcome, at least in part, of Herbart's practical experience. They are best read in Fillmann's edition" (p. 19). The volume contains a fairly good table of contents, but a topical index would have added to the usefulness of the work.

WILHELM EMMANUEL VON KETTELER'S SCHRIFTEN. Ausgewahlt und herausgegeben von Johannes Mumbauer. Drei Bände. Mit einem Bildnis Ketteler's. Band I: Religiöse, kirchliche und kirchenpolitische Schriften (viii und 422 Seiten). Band II: Staatspolitische und vaterl ndische Schriften (320 Seiten). Band III: Soziale Schriften und Persönliches (334 Seiten). Kempten und München: Jos. Kösel'schen Buchhandlung. 1912.

There is to be found in many Catholic homes in Germany a handsome lithograph with the legend beneath: "The Pioneers of Truth, Liberty, and Justice (Die Vorkämpfer für Wahrheit, Freiheit und Recht)." Its popularity dates from the time of the Kulturkampf, and it contains the group of remarkable men who, united, led the Catholics of Germany in the defence of the rights

of conscience and civil freedom. They were Herman von Mallinckrodt, Ludwig Windthorst, the two brothers August and Peter Reichensperger, and, representing so to speak the dominant motive of the quintet, Bishop William Emmanuel von Ketteler, churchman, parliamentarian, and social reformer. With singleness of purpose, due apportionment of labor according to the special talent of each, and with unfailing harmony these men wrought for the common good. Controlled by a prudence of movement that strengthened their courage with conviction at every step, they brought about the German Catholic revival, which blossomed and bore fruit in the magnificent growth of Catholic literature, art, and a spirit of unique organization. They left their impress on every movement religious, educational, and political, and on the Catholic home, the school, and public social life.

To the clergy the most attractive as well as the most powerful figure in all this struggle for Catholic rights on the part of one third of the population of a constitutionally Protestant empire, is Bishop Ketteler. A nobleman with all the traditions of service in behalf of king and country by a family whose escutcheon bears its ancestral name back to the thirteenth century; trained at the Universities of Göttingen, Berlin, and Heidelberg for the law; with the added culture which academic residence in the southern centres of art, and the intellectual society of a refined Catholic home could offer, he entered the civil service, while four of his brothers served their country as officers in the Prussian army. That he himself had abundant mettle for the making of a good soldier was made evident during his university days while he was studying law and the science of history at Göttingen, where he had matriculated before attending lectures in jurisprudence in Berlin and Heidelberg. At Göttingen he got into conflict with some *burschen*, and as a result had to fight a duel, which after the fourth "course" left him badly wounded in the face. The University authorities, who had to take cognizance of the matter, pronounced a penalty which, besides a somewhat shortened nose as the result of the cut, was the principal reason for Ketteler's leaving Göttingen for a term at the University of Berlin. Here he studied "pandects" under Professor Savigny, who was then one of the legal lights of Germany.

Ketteler's degrees, bearing the attestation of four of the chief universities, gave him ready access to a position in the Chancery department of the State, and he would doubtless have qualified for some higher branch of the service if a conflict had not arisen between the civil authorities and the Church to which Ketteler claimed allegiance. The Archbishop of Cologne had deemed it his

duty to protest against the encroachments of the bureaucratic rulers and their interference with the education and the ecclesiastical discipline of the Catholic Church. The legal aspect of the question naturally interested Ketteler, and this led him to a clearer recognition of the religious principles involved. The justice of the Catholic cause may have moved him to a desire to enter the ranks as one of its champions; and thus a hidden vocation developed into active flame which was destined to set afire the religious-political world of Germany for more than a quarter of a century, and consume the tinder that had been gathered for the destruction of the people under the plea of enlightening and cheering them.

Ketteler resolved to enter the priesthood. This demanded a return to the university and to the seminary afterward. He studied theology first at Eichstadt, later at the University of Munich and finally at Innsbruck. After his ordination he was appointed third assistant (Kaplan) in a small town of four thousand inhabitants with several out-missions. His catechetical instructions at this time became the talk of priests and people and many edifying stories are told in which the young priest figures as the centre of pastoral zeal and attachment.

Two years later he was sent to take charge of a little country parish having in all two thousand souls. His predecessor had died at the age of ninety-eight, and the church was utterly neglected. He began by visiting every house in the village, to ascertain the condition of the parishioners. They were mostly poor, and they were all miserably ignorant of the religion to which they nominally belonged. He not only instructed them in their houses when they would not or could not come to the church, but he devoted himself in a special manner to procure relief for the poor and sick among them. On one occasion his sister, the Countess of Merveldt, came to see him. After luncheon he invited her to accompany him to see the town, which, he intimated, had certain antique treasures of great worth in some of its seemingly insignificant houses. They went to every sick and poor person in the village, and at each place the Countess was urged to leave some money; so that at the end of her tour of visits she was obliged to borrow the price of her ticket home.

It would lead us beyond our scope were we to enter further into a life so fascinating from the priestly viewpoint as that of the future Bishop. Our main purpose is to direct attention to his writings, for they are the mirror of his mind and heart from which we may gather a fair estimate of the size and strength, the form and features of the man whose character not only influenced

but dominated the public life of his day in his own country. The subsequent activity of "socialism" as a rodent destroyer of religious and civil authority and community order demonstrates how far-seeing he was; and the policy which he shaped to stem the progress of the evil in Germany is of cosmopolitan importance and needs to be studied by the leaders of our people in every section of the land.

The writings of Bishop Ketteler, compressed into three volumes, include, besides sermons and pastorals of special importance, a series of discourses dealing with the attitude of the Church toward political institutions. He discusses in regular order the principle of liberty of conscience in general, the liberty of the Church as a distinct institution, the separation of Church and State. Then he takes up the various questions which mark the mutual relations of parties and doctrines in the modern political-ecclesiastical world, analyzing especially the attitude of so-called liberalism, which in the Church stood for Modernism, whilst outside the Church it meant a fusion of religious indifference and ethical intellectual vagueness.

The second and third volumes serve the purpose of both a textbook of social and political science, and a directive program of action against the political pretensions of the autocratic element in the State on the one hand, and on the other against the seductive appeals of the Socialist party which threatens to lure the laboring classes to revolution and the upsetting of all order. The author outlines the principles of the civil constitution, and the rights of conscience over against the autonomy of State control. He instructs the people in the quality, the extent, and the effect of their electoral powers. He points out the dangers and losses involved in a wrong use or a non-use of their civil prerogatives. Next he sets forth in clear language the aims of the various political parties, their attitude toward the laboring man, the wrongs that oppress the so-called proletariat, the function of religion to redress the wrongs of the poor, the down-trodden, and the impotent.

These questions are here dealt with as the priest, from the viewpoint of the Gospel, must deal with them everywhere. The author wrote of course in German, and these volumes form a fitting complement to Father Pfülf's *Leben des Bischof's von Ketteler* (Mainz: Kirchheim) in three volumes. But of the writings dealing specifically with the social question we have a good English version by the indefatigable George Metlake who, though an American by nationality, has been thoroughly identified with the ecclesiastical and literary life of Germany. His exposition, which will appear in a volume soon to be published (Dolphin Press), is one of the

few really valuable guides in the important and difficult struggle against that destructive Socialism which has invaded our land, despite the disclaimers of those who believe that democracy and class rule are incompatible in practice as well as in theory, and that the dangers of Socialism are therefore imaginary.

Literary Chat.

Father Francis Gliebe, O.F.M., of St. Anthony College, Santa Barbara, California, publishes *My Lady Poverty*, a neatly conceived dramatic picture of the Conversion and Vocation of St. Francis of Assisi. The drama consists of five short acts, in which about twenty male characters are engaged, the scenes being laid partly in Assisi and partly in Spoleto. There is a poetic ring in the verse which is likely to attract, and the action is varied and continuous.

Practical Instructions how to recite the new form of Canonical Hours have been issued by Fr. Pustet (New York), B. Herder (St. Louis), and other firms. These include in most cases a tentative Ordo for the remaining months of the current year, similar to the one published in the REVIEW for the months from April to the end of July.

Dr. Michael Gatterer, S.J., has had a somewhat difficult task in keeping his excellent *Annus liturgicus* (Felician Rauch, Innsbruck) in line with the reform movement of Pius X in regard to the Breviary. The second edition had just been sent out when the new rules for reciting the Office were issued. But the defect has been already supplied, at least for German readers, by the publication of the author's pamphlet *Wie betet man das neue Brevier?* In the meantime the volume retains its practical worth as a well-ordered compendium of liturgical principles and laws, especially suited for the class-room.

Among the *Franciscalia* recently issued for the use especially of Tertiaries among the Clergy is a little manual entitled *Via Franciscana ad Caelestem Hierusalem continens S. Regulam et Testamentum Seraphici Patris S. Francisci* (Fr. Pustet). It contains, besides many edifying details, such as the *Dicta S. Francisci*, and the *Alphabetum Religiosorum* attributed to St. Bonaventure, a good choice of *preces pro ordinario usu*, a collection of ritual forms, blessings, hymns, and devotional exercises (some of them in German).

In this connexion may be mentioned the *Life of St. John Capistran* in the Friar Saints Series (Longmans, Green, & Co.). Father Vincent Fitzgerald, O.F M., the author of the volume, points out that this saint is not as well known as he deserves to be in view of his strong personality, broadmindedness, and versatile genius. St. John Capistran was endowed with remarkable powers of organization and government, and was a man of intrepid courage. As the chief scenes of his labors were laid in Italy and Hungary (Austria), his example might well serve as a stimulus to the priestly laborers among our immigrant population from those countries.

The 1912 issue of the *Official Catholic Directory and Clergy List* comes from P. J. Kenedy and Sons, New York, who have sought to improve this indispensable reference work in various ways. To say that no flaws can be discovered in the lists would be an absurd exaggeration; nor can we claim that the reports are in every part the exact estimates of Catholic growth and activity. What the *Directory* does show however, is the places where Catho-

lic influence has a definite foothold, the men and women who represent that influence in numbers and quality of efforts as pastors and teachers. In this respect we meet with favorable conditions everywhere throughout the United States, Alaska, the Philippines, Cuba, Porto Rico, and Hawaii. The Messrs. Kenedy deserve the gratitude of the Clergy for the efforts they have made to secure the best possible results in the reports here offered.

We have received from G. Schirmer, New York (Boston: Boston Music Co.) several interesting numbers of the Octavo Edition, Liturgical Catholic Church Music "in full conformity with the Motu Proprio of His Holiness Pope Pius X." Of special interest is the *Mass of the Immaculate Conception* (No. 8 in C) by Fr. Abel L. Gabert, instructor in ecclesiastical music at the Catholic University at Washington. Besides being liturgically correct, and musically satisfying, it comprises an original feature in the fact that, while it can be sung adequately by a single choir of men, it provides for two choirs, a first Choir of two tenors and a bass, and a second choir, unison, of baritones or basses. This makes it possible to have the Schola attend to the First Choir needs while the community, or body of the students, sing the unison part assigned to the Second Choir. A male solo quartet could also render this Mass, if the baritone be a good soloist. Of great interest is No. 5425, an *Ave Verum* for three-part chorus of men's voices, by Pietro Alessandro Yon; No. 5490, an *Ave Maria*, for chorus of sopranos and altos in unison, composed by Alexandre Guilmant, and No. 5487, an *O Salutaris Hostia*, for unison chorus, or soprano or tenor solo, by Jos. Rheinberger, Op. 62c, are also attractive and original in inspiration. They are capably edited by N. A. Montani, choirmaster of St. John the Evangelist's Church, Phila.

That music publishers are taking very seriously the injunctions of Pius X in respect of liturgical compositions is evident also in the series of *Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S.S. Pii X*, issued by L. J. Biton (St. Laurent-sur-Sèvre, Vendée, France), in full music-sheet size. No. 27 contains an *Invocatio* and a *Tantum Ergo* by J. G. Stehle, for four mixed voices or four equal voices; and No. 28 is a Mass ("Haec dies quam fecit Dominus") for two mixed voices (cantus and baritone), composed by Jos. Vranken, op. 18 B. The same publisher issues a *Prière a Nostre Dame*, with a harmonization of its Ambrosian plainsong by F. de la Tombelle. All three issues are worthy of examination by choirmasters.

Few things are so easy to do as to settle, or to think we settle, problems, moral and otherwise, by subsuming them under some favorite generalization. "Nature abhors a vacuum" long served its probative term in physics, and "similia similibus", as well as "contraria contrariis, curantur," also did lively, and deadly, duty in "physics" of another variety.

So, too, in the domain of rights and duties. Is there any ready-to-hand platitude so worked to death in these days as the unlimited truism whereby the industrial strike or the lock-out is thought to be easily justified? "Everybody has a right to stop work if he chooses," or, "Every employer can shut down—or up—his mill, if he likes," etc. How frequently these bits of Solonic jurism are flung at you with air ironic! as though these puny sickles and saws were unwithstandably fatal.

What one usually gets from the *Hibbert Journal* is a kaleidoscopic sequence of images and views, many of them bright, many elusive, intangible, evolving from nebulous beginnings and fading away into darkness. On the whole it is a fair reflection of contemporary thought; rather, it is a World's Fair of current ideas on religion, philosophy, and generalized science. What is painfully lacking in it all is any definite hold on fundamental truth. Every one speculates as he likes and glories in his liberty. To pass from such reading to a writer say like St. Thomas, is like stepping from a cockle-shell boat tossed about in the surf, on to the firm earth. The thought of St.

Thomas owes its definiteness and its steadiness to the firm anchorage of his will or rather of his personality. This is brought out, or at least suggested and well illustrated by the acute Dominican writer Père Allo in a small brochure entitled *La Paix dans la Vérité* (Paris: Bloud et Cie.). It is a sketch in few lines of the soul of the Angelical, bringing out into relief the tranquillity and hence, too, the liberty of mind and of heart of St. Thomas, whose thought reveals an independence and an individuality that was so sure of itself just because in its clear consciousness of God it was sure of its rootage and hence of the degree and range of its freedom.

A more than ordinarily sensible paper, however, holds the place of honor in the April *Hibbert*. It deals with just this question, the right to strike and to lock-out, and it does it, if not profoundly, at least sanely and somewhat concretely, recognizing for the most part the limitations of these jural privileges, and emphasizing especially how that which the individual may licitly and legally do, he frequently may not combine with his fellows to do. Any man may have a right to ring your door-bell and call on you, yet he may not take with him a thousand other men for each to do the same. So the State and the general public have rights that may greatly delimit the worker's right to strike, and the employer's right to lock out. The cartoonists have recently been giving clever illustrations of the worker and the operator, on both sides of the sea, cushioned on the prostrate form of the consumer, while they tossed pennies whether or not to exercise their rights (?).

The fact that the life of Father Judge, S.J., the well-known Alaskan missionary, now appears, in its third edition, for the benefit of the Catholic Foreign Missionary Society, should assure for the work a wide circulation. To spread the book becomes thus a minting of money and not least for oneself, though likewise for the Society,—and so again for oneself, for such is the twice-blessedness of well-doing. The book is fully worth its price for the interest it affords. One often pays twice as much for an advertised novel—and disappointment.

There is not much that is "awfully thrilling" in this story of missionary life under the Arctic circle, though here and there one may feel a shiver. Just the quiet, simple, self-forgetting letters, that were never meant for the public eye; letters mostly of the missionary to his brother, who, having arranged them in the present volume, has followed their writer to his eternal reward.

The book may be used as a spiritual guage. The priest reading it and comparing himself with the ideal embodied in its pages sees just where he stands as regards the priestly life and spirit.

Besides, he may put the book in the hands of ecclesiastical students, boys, too, looking toward the altar, that they may see what they ought to be (Catholic Foreign Missionary Society, Hawthorne, N. Y.).

The Italian bi-monthly *Rivista di Filosofia* always justifies its qualification *Neo-scolastica*. The *new* well balances the *scholastic* features in the closing number of the last volume (sixth). An acute study of the never ending controversy regarding the relation of existence to essence intermediates in the contents between a timely article analyzing the success of the present famous French philosopher Bergson on the one hand, and an experimental study of thought and will on the other. The same balance is apparent in the "notes and discussions" and the book reviews.

The Social Reform Press, which recently opened an anti-Socialism crusade by means of *The Common Cause*, has organized an efficient auxiliary to the campaign in *The Live Issue*, a four-page weekly paper. Both periodicals

are very much alive, vigorous, aggressive. They are strong campaign organs and attack the enemy with his own weapons and tactics. They supply the anti-Socialist with abundant ammunition and will be good instruments of defence for those who may be in danger. Perhaps the critical features are becoming superabundant, but these will probably gradually diminish and give room to the positive and constructive elements, which after all are no less needed.

The student who would thoroughly understand the beginnings of the Church must be able to enter into the problems that grew out of the passing of the Law and the vocation of the Gentiles to the new Faith. As we know from the Acts of the Apostles and from St. Paul's Epistles it was only gradually that the cessation of the ceremonial and disciplinary obligations of Judaism asserted itself in the Christian consciousness. Much light is thrown on the problems in question, the conditions in which they grew up, and the mode of their solution, by the Abbé de Boysson's recent monograph on St. Paul and the early Judaizers. The title is *La Loi et la Foi* (Paris: Bloud et Cie.). It is both a critical-historical and a theological study, portraying alike the actual circumstances in which the controversies existed and analyzing the theology of St. Paul, his teaching especially on justification, the Redemption, faith, the Law, the supernatural life, etc.

In *Bible Stories* for Catholic children by Anne F. Wedd, with pictures by F. Elphick (Sands & Co. and B. Herder), we have what many Catholic mothers and those others on whom devolves the training of little children, must long ago have desired, that is, a picture book which tells the chief Bible stories in brightly colored and sufficiently large pictures, with a broad page of large type explanation on the opposite side. The lines of print might be shortened by having two columns on the page, instead of having them run the full width of the page, as that is apt to fatigue and confuse the eye of a young reader. The color schemes are excellent and will attract children. We hope to see more such books, at a like reasonable price too ($1.25), so as to complete the series of Bible stories. Here we have Cain and Abel, Ismael, Abraham and Isaac, Jacob, Joseph, Moses, Ruth, Samuel, David, Solomon, Elias, Daniel, Nehemias.

The Society of St. John the Evangelist republishes the Sulpician translation of Father Renaudet's *Month of Mary for the Use of Ecclesiastics*. It is a manual especially suitable for seminarists, offering food for reflection not only during the month of May, but at other times of the devotional cycle. The supplement contains psalms, canticles, and hymns in honor of Our Blessed Lady, with the melody notation, making the little volume thoroughly serviceable in the hands of clerics at their community devotions (B. Herder).

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RECORDARE, VIRGO MATER DEI (No. 5649). Offertory or Motet for Tenor and Bass or Soprano and Mezzo-Soprano with Organ Accompaniment. By Abel L. Gabert, Instructor in Ecclesiastical Music at the Catholic University of America. Pp. 3. Price, $0.10 *net.*

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